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A STUDY OF THE AMERICAN MAINLINE CLERGY:
variety and plurality within a profession

A MONOGRAPH DETAILING THE RATIONALE
METHOD AND RESULTS OF
A SURVEY OF PRACTICING PARISH MINISTRY

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EXECUTIVE SUMMARY

We conducted a survey of nearly 1700 ministers from eight denominations. Our purpose was to explore the diversity that exists today in the interpretation of that profession by its incumbents.

Practicing parish ministers from the following groups participated: Episcopal, Presbyterian (USA), Lutheran (ELCA), United Methodist, American Baptist, Southern Baptist, Roman Catholic. Also included were 220 rabbis of Reform Judaism.

The survey asked about the respondents' definitions of effective ministry, their ratings on the importance of issues, a report on ministerial functions, and their motivation for entering the ministry. Special efforts were required to adjust the survey's language to have similar meanings for members of the different denominations.

Through an extensive series of factor analyses, both on the entire group as well as separately by denomination, each of the four sections of the survey was analyzed to identify major themes. By this process ten scales were identified which collectively permitted a characterization of the ministry of each of the eight denominations.

The results indicate that distinctions between the denominations have by no means disappeared. Three basically different orientations emerged, but this tri-partite division was not the traditional one of 'Catholic, Protestant, Jew' described by Herberg forty years ago. Rather, the distinction between the Catholics and the mainline Protestant denominations disappeared, while a distinct difference appeared between the Southern Baptist group and all the other Protestants. The positions revealed by the Reform Rabbis were also quite distinctive, contrasting with the large mainline group but even more dramatically with the Southern Baptist group. The tri-partite division suggested here, then, is 'Southern Baptist, Other Christian, and Jew'.

With our data we were able to confirm a number of trends that are already known about the ministry; for example, more women are entering the ministry. Over one in five of those ordained in 1985 or later are women, including over half of the Reform rabbis. Further, Roman Catholic priests have higher average age and fewer years of service remaining than any other denomination.

Finally, although the denominations are distinctive in their average scores on our measures, our data revealed considerable variation within each of them. For example, a study of the extreme scorers on the Effectiveness scales revealed that more often than not, at least a few members of all the participating denominations were present at both extremes of most of the

scales. As a result, any given minister's denominational affiliation has only a modest relationship to his or her personal views. We conclude that at present these denominations are characterized by great diversity, both one from another, but also within each of them.

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A STUDY OF THE AMERICAN MAINLINE CLERGY: variety and plurality within a profession

A MONOGRAPH DETAILING THE RATIONALE, METHOD AND RESULTS OF A SURVEY OF PRACTICING PARISH MINISTRY

CHAPTER ONE INTRODUCTION

A. INTRODUCTION

All professions possess certain characteristics that distinguish them from the others. Surely the profession of the ministry, however, is one of the more distinctive in its nature and its place in society's functioning. To be a member of this unique group, he or she must have stepped forward from others in the community and taken on an identification with and responsibility for guidance, advice, and leadership in a particularly special area. Such is the nature of becoming a professional, in virtually any specialty; this particular one, however, concerns itself with matters of the 'spirit', of 'faith', the 'hereafter' and dealings with God.

Laypersons desiring this sort of professional service typically gather at least once a week in buildings that are uniquely constructed for the purpose, and participate in a variety of related activities. The minister may not conduct or lead all of these activities, but nevertheless is at the center, the focal point of the participants and their activities. In this way, the professional minister is like no other professional.

This is the report of a study conducted to document the nature of this profession. As our subject matter we surveyed a group of practicing parish ministers from a number of American mainline denominations. Our primary interest was in exploring the variations and differences that exist within this single profession, in particular on a number of specific dimensions: the things that motivated them to enter the ministry, the issues they regard as important, the activities they perform, and their own definitions of what constitutes an effective ministry. By so doing we hoped to gain further understanding of this group of practitioners, documenting the varieties and similarities across what is known as the 'mainstream' denominations.

We were able to include representatives from eight denominations, and captured a broad spectrum of modern American clergy within those eight.

Three excellent recent studies of American religion helped us in organizing the present study. Roof and McKinney's <u>American</u>

Mainline Religion: Its Changing Shape and Future (1987) analyzed the changes that have taken place since the 1960's. They found the American religious world to be in a process of significant reshaping. Roozen, McKinney and Carroll's Varieties of Religious Presence (1988) is an analysis of the differences and similarities of the congregations from an array of denominations, their impact on the community and on individuals. Finally, Robert Wuthnow's Restructuring of American Religion (1988) is an accounting of the changes that have taken place in American religious life since World War II. That author finds that the restructuring taking place is along conservative/liberal lines, and is resulting in a declining significance of any specific denomination.

Each of these works has influenced the direction and content of the present study. Roof and McKinney provided an overall organizational structure for looking at denominational differences; Roozen, McKinney and Carroll's four-way classification of religious beliefs and attitudes provided a starting point for our definitions of effective ministry, and Wuthnow's theme of declining denominationalism served as a point of departure for our analyses. [12]

B. A BRIEF DESCRIPTION OF THE METHODOLOGY

The full details of the development of the survey, including selection of items and the sampling procedure, are presented in the appendices to this report. Here is a synopsis.

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[1] Schuller, Strommen and Brekke's Ministry in America (1980), influenced the approach taken in the survey although less directly. It is an in-depth analysis of 47 denominations in the United States and Canada, with the focus on discovering what the churches expect in a beginning minister.

In addition, Hoge, Carroll and Scheets' Patterns of Parish Leadership (1988) provided one of the rating scales, used to document ministerial functions.

[2] One of the limitations of our study is the absence of a specific group of Black Protestants. Black clergy are included, however, in at least two of our denominations, the Methodist, and particularly the American Baptist denominations; also missing are two rapidly growing components on the American scene, the Mormon and Islamic groups. Nevertheless, a broad spectrum was obtained for study, spanning the classic distinctions of Protestant, Catholic and Jew, and within Protestantism, representation of liberal, moderate and conservative denominations.

The denominations we were able to include were the following: Episcopalian, Presbyterian (USA), Lutheran (ELCA), United Methodist, American Baptist, Southern Baptist, Roman Catholic, and Reform Judaism. Responses from roughly 200 ministers of each of the denominations were obtained; a total of 1693 respondents were used in the analysis. The attempt was made to present the same survey items to all denominations, but special efforts were found to be necessary to adjust the survey's language for different denominations. Details of these adjustments may be found in Appendix One, section E-1.

Major sections of the survey consisted of the respondents' Definitions of Effective Ministry, their ratings on the Importance of Issues, a report on Ministerial Functions, and their Motivation for entering the ministry. The 115 items of these four major sections and the demographic information were subjected to statistical analysis, in particular factor analysis. The result was the development of ten scales, each representing a dimension of variation found in the data.

The analytic procedures used to develop each of these ten scales are described in the appendices. Very briefly, however, the ten scales were as follows.
From the 'Definitions of Effective Ministry' section, three scales were developed: Evangelism, Activism, and a more complex dimension, Sanctuary-Refuge.

From the section on 'Important Issues', two scales were developed, Worldly issues, and Church/synagogue-oriented issues.

From the 'Ministerial Functions' section came two scales, Preaching or planning the worship, and Pastoral counseling-visitation-shut-in.

From the 'Motivation for Entering the Clergy' section, three scales were developed, Opportunity for good, Spiritual-calling, and Interpersonal.

These are described in more detail in the following sections of the report, and the details of the scale development are described in the appendices. The following chapter describes the eight denominational groups, first in terms of their demographics, and then in terms of how they performed on the scales measuring the ten dimensions.

CHAPTER TWO

DESCRIBING THE RESPONDENTS

A. INTRODUCTION

What do our eight denominations look like? How do they compare on the measures developed here? First we will examine the differences in background characteristics among the groups: age, gender, location and size of congregation. Following that, the scores on the ten dimensions from the four sections of the survey will be examined in detail.

A procedural note: unless specifically noted, throughout this report the denominational results will be presented in the same order, to make interpretation of the tables and graphs easier for the reader. The order selected for the Protestant denominations is the one offered by Roof and McKinney (1987, p.78) classifying them into liberal, moderate and conservative groups. The following order will be used in the presentation of most of the tables and graphs; a single letter designation for each is used in the graphs.

LIBERAL PROTESTANT
- Episcopalian (E)
- Presbyterian (P)

MODERATE PROTESTANT
- Lutheran (L)
- Methodist (M)
- American Baptist (A)

CONSERVATIVE PROTESTANT
- Southern Baptist (S)

CATHOLIC
- Roman Catholic (C)

JEWISH
- Reform Judaism (R)

Further, in the graphs, the two liberal Protestant denominations (Episcopalian and Presbyterian) will be clustered together, as will the three moderate Protestant denominations (Lutheran, Methodist, American Baptist) to indicate their greater similarity (see Figure 2.1, below).

B. DEMOGRAPHICS OF THE RESPONDENTS

Age differences in the denominations

The average age of the respondents from each of the eight denominations were calculated and are presented graphically in Figure 2.1. Reading from left to right, we see that the average age of the Episcopalian respondents is 51.3, Presbyterians 48.5, Lutheran 48.3, Methodist 47.8, American Baptist 46.5, Southern Baptist 49.5, Roman Catholic 54.6, and the Reform Rabbis 47.8. Thus the Roman Catholic respondents are the oldest, but the Episcopalians are not far behind. The American Baptists are the youngest of our respondents with an average age of 46.5.

***[insert graph Figure 2.1 here]

A better perspective on the age differences is obtained when the data are presented by age group. Figure 2.2 shows the percentage of the respondents aged 40 or less, 41 to 60, and 60 or more. Over one-third of the American Baptist group, (37%) is in the 40-and-under group, compared to just 13% of the Roman Catholic group. The situation is reversed for the 60-and-over age group: over one-third of the Catholic (34%) is in this group, but just 16% of the American Baptist.

Thus the results on our respondents agree with the information from other sources concerning the Roman Catholic clergy, namely that there are fewer young men entering, and as a group they are older than the clergy from other denominations. The American Baptist group, on the other hand, appears to be doing the best job of obtaining young clergy.

***[insert graph Figure 2.2 here]

Gender differences in the denominations

Gender is another characteristic of the clergy that is said to be undergoing change, namely that more women are entering the field than in the past. In our data, while ninety-four percent of our total group of respondents were male, the gender varied widely by denomination. Figure 2.3 shows that 9.5% of the Methodist respondents and 8.6% of the Reform Rabbis are women; on the other hand, less than one percent of the Southern Baptists were women (just one respondent in our sample of 201), and, of course, all of the Roman Catholic priests were men. Further, American Baptists, which were seen to be the youngest group, have one of the smallest percentages of women, 3.6%.

[***insert graph Figure 2.3 here]

To get a better perspective on how gender might be changing, the gender percentages were calculated on those respondents who were ordained in 1985 or later. It appears that the situation with

Figure 2.1. Average age

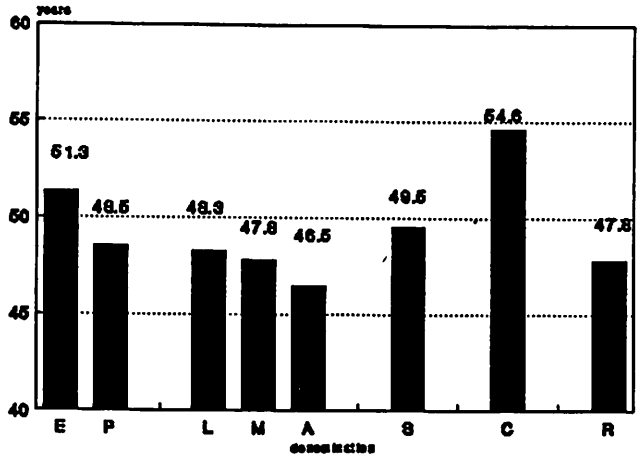


Figure 2.2. Age distribution

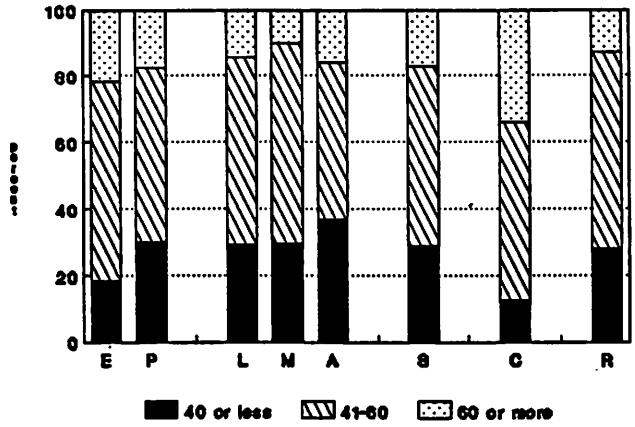
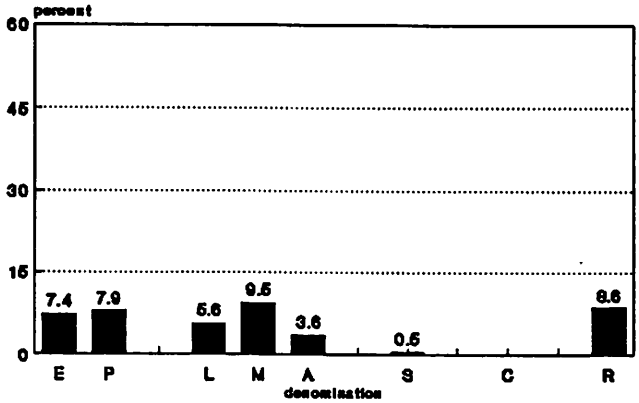


Figure 2.3. Gender of clergy
-percent female respondents
by denomination



respect to gender is changing rapidly, particularly in a few denominations (Figure 2.4).

[***insert graph Figure 2.4 here]

Considering the total group, over one in five (20.3%) of those ordained in 1985 or later were women, but over half of the recently ordained Reform Rabbis were (53.8%), and over a third of the Lutherans (34.6%). It is also noteworthy that the American Baptists, earlier seen to be the youngest group, is one of the lowest in percent of female representation --just 3.6% overall, and 6.2% of the recently ordained.

Thus, to the extent that a change in gender of the clergy will have an impact on the character of a denomination, to that extent it can be said that significant changes are currently under way in several denominations, but by no means all of them. In later sections of this report we will be able to examine and contrast the positions of men and women clergy on their ratings of the importance of certain issues, their definitions of effective ministry, the functions they perform and the motivations that caused them to enter the ministry.

Differences in location of the congregations

We inquired about the location of the congregations served by the respondents, dividing them into four categories: 1) rural (less than 5,000), 2) medium size town or city (5,000-50,000), 3) suburban or middle-class residential area of a large metropolitan area, and 4) inner city or low income section of a large metropolitan area. This variable has significance in that it is an index of the sorts of persons who are served by the minister and the sorts of activities that would characterize the job. The question is, are the denominations about equally distributed across these four demographic units, such that they are in a sense in competition with one another for the same audience or clientele? Further, the location has implications for how a denomination is positioned to be affected by shifts in the population.

In spite of our efforts to limit our respondents to 'practicing clergy', a number of them reported that at the time they were not associated with a specific denomination. In some denominations those who responded either 'don't know' or 'other' amounted to a significant number --41, or 20.1% of the Episcopal respondents, and 31, or 15.5% of the Catholic respondents. Those that did respond showed noteworthy differences by denomination, as seen in the graph.[1]

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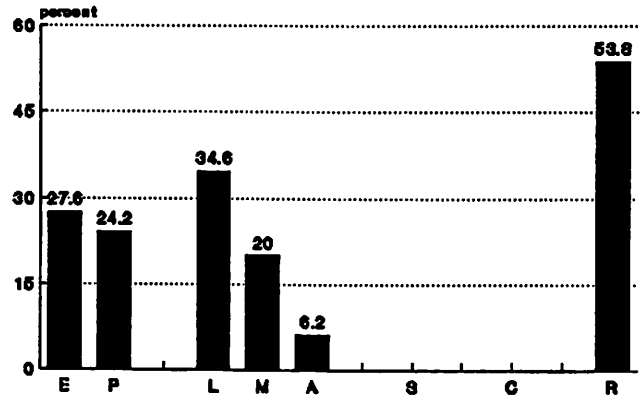
[1] the data for this item are as follows:

Figure 2.4. Gender of newly ordained (1985 and after) percent female respondents by denomination



[***insert graph Figure 2.5 here]

The percent of each denomination in 'medium-size town or city' does not differ greatly across the groups, ranging from 26% to 37%, but the distribution across the other categories shows differences by group. Whereas the Reform Rabbis report just 3% of their congregations located in a rural area, 45% of the Methodists and 39% of the Southern Baptists do. By far the largest percent in one location are the Reform Rabbis, with 69% located in the "suburban or middle-class residential area". The percent reporting inner city locations is low for all the groups, but the greatest numbers are the Roman Catholics with 16% and the American Baptists with 14%. The distinctiveness of the two Baptist groups is evident, with the American Baptists having a

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percent of each denomination-<u>including</u> non-responses

	inner	suburb	town	rural	dk/other
EPISCOPAL	8.9	34.0	25.1	11.8	20.1
PRESBYTRN	6.9	36.6	31.0	21.3	4.1
LUTHERAN	3.4	31.5	26.7	28.4	9.9
METHODIST	3.5	21.9	27.9	43.8	2.8
AMER BAPT	13.1	21.6	35.6	26.1	3.5
SOU BAPT	8.0	20.5	32.0	38.0	1.4
CATHOLIC	13.6	25.3	27.8	17.7	15.5
REFORM J	2.3	62.3	23.2	2.3	9.8

the data used to create the graph are as follows:

percent of each denomination-<u>excluding</u> non-responses

	inner	suburb	town	rural
EPISCOPAL	11	43	31	15
PRESBYTRN	7	38	32	22
LUTHERAN	4	35	30	32
METHODIST	4	23	29	45
AMER BAPT	14	22	37	27
SOU BAPT	8	21	32	39
CATHOLIC	16	30	33	21
REFORM J	3	69	26	3

Figure 2.5. Congregation location

higher urban representation and the Southern Baptists skewed more to the rural areas.

Differences in the size of the congregation

There is probably an ideal size for a congregation, one large enough to support its functions yet small enough to provide a sense of community; depending upon the emphasis within a denomination, the size that is optimum might differ.

Also, size of congregation is related to location; obviously, large numbers of people are needed for large congregations and conversely, rural congregations would tend to be small in size. The following results provide evidence for some deviation from this principle[2]:

[***insert graph Figure 2.6 here]

The Catholics, with their significant percent of inner city locations (13.6) also have, by far, the largest congregations; however, the American Baptists also have a large inner city presence (13.1%) but still have the largest percent of their congregations under 200 members (46.8%), and almost 90% of their congregations are under 700. The Roman Catholic distribution stands out from the others because 29.8% of its congregations are over 2000, while all others have less than 10% in that category.

Summary

To summarize this review of the demographic results, it appears that variety exists across the denominations in virtually all of

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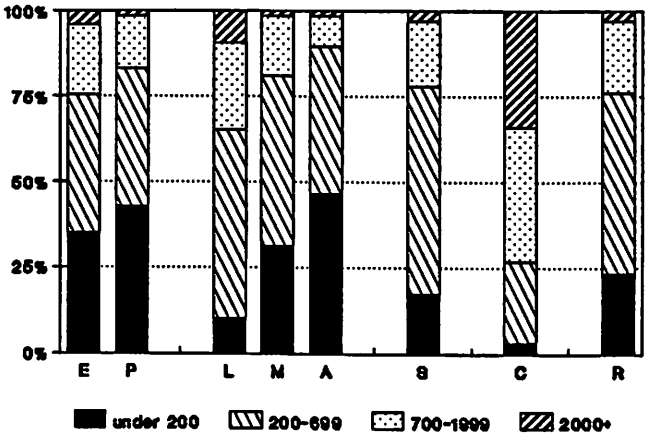
[2] the data for this graph are as follows:
size of congregation:
percent for each denomination

	under 200	200-699	700-1999	2000 or more
EPISCOPAL	33.5	38.4	19.3	3.9
PRESBYTRN	43.1	40.3	15.2	1.4
LUTHERAN	9.9	51.7	24.1	8.6
METHODIST	31.3	49.3	17.5	1.5
AMER BAPT	46.8	42.8	9.0	1.4
SOU BAPT	17.5	60.5	19.0	3.0
CATHOLIC	3.0	20.7	34.3	29.8
REF JUDM	23.6	52.7	20.9	2.7

Figure 2.6. Size of congregation



the variables examined; the clergy of some are considerably older, on average, than others, and as a result there are differing levels of 'clergy supply' and demands placed on retirement programs. There are gender differences, and the degree of difference between the denominations is evidently going to increase in the future, if the current trends continue. Finally, both the location of the congregation and its size show distinct differences across the eight groups.
None of these differences are absolute in the sense that a denomination is not represented at all in one or another of the categories; there are some young Catholic priests, for example, and there are some Rabbis serving rural congregations. Nevertheless the denominations possess demographic characteristics that clearly differentiate them from one another.

C. DEFINITIONS OF EFFECTIVE MINISTRY

Do the ministers vary in their approaches to effective ministry? It will be recalled that one of our major goals was to explore the differences that might exist within the mainstream clergy, since some observers believe that the denominations are becoming increasingly indistinguishable from one another (Wuthnow, 1988). What evidence can we see in the responses to our questions on the definitions of effective ministry? There were 23 items in this section of the survey, developed on the basis of Roozen, McKinney and Carroll's Varieties of Religious Presence (1984). The respondents rated them in importance on a 1-to-5 scale, with 5 indicating 'very important'. By means of factor analysis we identified three major dimensions in the responses, and created three multi-item scales to measure them.

Details of the procedure and the actual items are described in Appendix Two, but following is a brief description of the three scales, which we named Evangelism, Activism, and Sanctuary/refuge.

The Evangelism dimension is rather clearly a gauge of commitment to attempts to recruit others to your beliefs. "Actively reach out...", and "help people resist experimenting with new pleasures and lifestyles" are representative phrases. Five survey items were selected to represent this dimension, which combined had a Coefficient Alpha reliability of .59.

Activism is a measure of this-worldly, social-action commitment. "Promote social change...", "organize social action" are representative. Eight items represented this one, with a reliability of .87.

Sanctuary/refuge is somewhat more complex, but has to do with conceiving of religion as a shelter from the material world, and interest in preparation for the hereafter. It also has obedience to civil laws as a component. "Prepare for the world to come", "accept condition in life", and "adhere to civil laws" are representative. Seven items were identified for this dimension, and the reliability was .74.

How do the denominations compare on these dimensions?

Table 2.1 shows the means and standard deviations for the eight denominations across the three scores, and Figures 2.7, 2.8, and 2.9 are graphs of the means by denomination.

TABLE 2.1 DEFINITIONS OF EFFECTIVENESS
means and standard deviations by denomination

	EVANGELI		ACTIVISM		SANCTUARY/REF	
denomination	m	sd	m	sd	m	sd
EPISCOPAL	3.62	0.51	3.07	0.76	2.46	0.66
PRESBYTERIAN	3.60	0.60	3.13	0.70	2.40	0.59
LUTHERAN	3.74	0.49	3.06	0.64	2.56	0.57
METHODIST	3.85	0.57	3.21	0.63	3.00	0.70
AMER BAPT	3.95	0.53	3.00	0.73	3.00	0.70
SOU BAPT	4.16	0.46	2.71	0.71	3.51	0.63
CATHOLIC	3.79	0.59	3.18	0.66	2.82	0.72
REF JUDAISM	2.83	0.54	3.82	0.62	2.45	0.62

The scores on the Evangelism scale (Fig 2.7) range from a high of 4.16 for the Southern Baptist group to a low of 2.83 for Reform Judaism, which is a range of 1.33; the highest mean score for Activism (Fig. 2.8) is Reform Judaism with 3.83 and the lowest is 2.73 for Southern Baptist, a range of 1.10; for the Sanctuary/Refuge scale (Fig 2.9) the Southern Baptists again anchor the high end at 3.51, but the Presbyterians have the

lowest mean value at 2.40, a range of 1.11.

*** [insert Figs 2.7, 2.8, and 2.9 here]

So differences across our groups are very much in evidence, particularly between two groups that fall at the extremes, the Southern Baptist and Reform Judaism.

D. IMPORTANCE OF ISSUES

The section of the survey called 'Issues' was developed from a variety of sources, described in the Appendix, with the objective of exploring the diversity of positions among the survey respondents on a list of current controversial topics. Factor analysis identified two major dimensions in the list, one having to do with this-worldly, more secular topics, and hereafter titled "World-Oriented"; the other dimension was concerned with more religious and church-related topics, and given the title "Church-oriented". The first scale contained six items and had a reliability of .82, and the latter had four items and a reliability of .70. However, since a somewhat different list of items had been used in the survey of Reform Rabbis, different items were selected for that group; they were selected to approximate the same two dimensions, and to make the resulting scale scores comparable to the other groups. More details are provided in the Appendix.

The mean scores of each of the denominations on the two scales is shown in Table 2.2 and Figures 2.10 and 2.11:

Figure 2.7. Score on Evangelism scale
by denomination

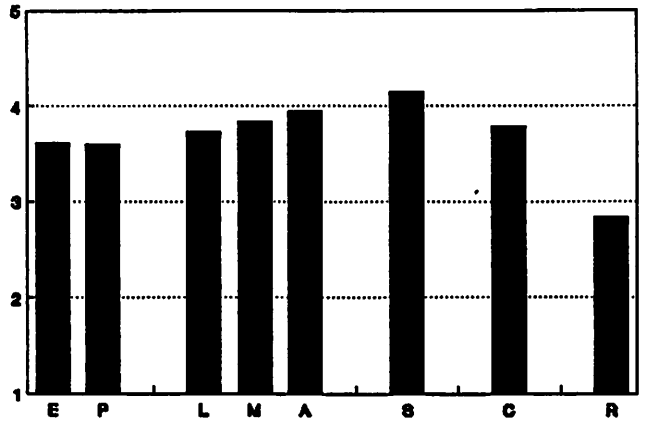


Figure 2.8. Score on Activism scale
all denominations

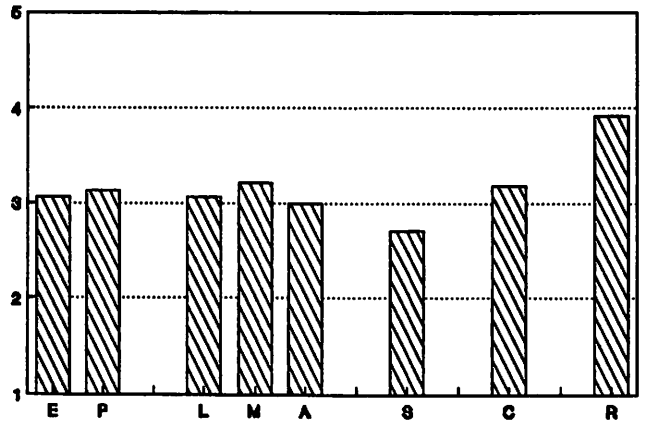


Figure 2.9. Score on Sanctuary/refuge
all denominations

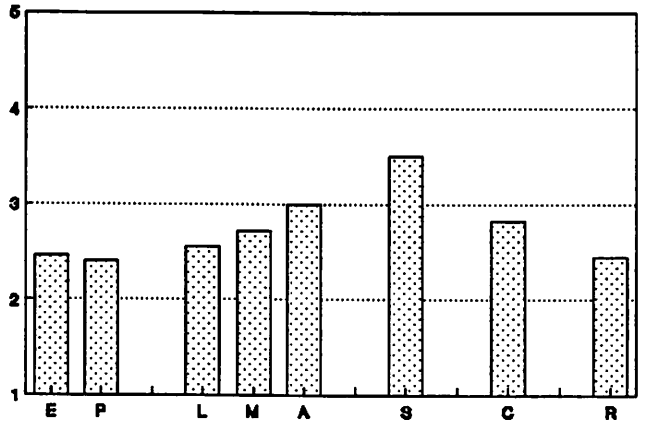


Table 2.2 IMPORTANCE OF ISSUES
means and standard deviations by denomination

	WORLD-ORIENTED		CHURCH-ORIENTED	
denomination	m	sd	m	sd
EPISCOPAL	4.00	0.71	3.80	0.72
PRESBYTRN	4.02	0.64	3.69	0.71
LUTHERAN	4.00	0.58	3.81	0.67
METHODIST	4.06	0.62	4.03	0.65
AMER BAPT	3.74	0.67	4.16	0.65
SOU BAPT	3.48	0.65	4.59	0.54
CATHOLIC	3.98	0.62	4.08	0.60
REF JUDSM	4.02*	0.60	4.10*	0.56

* modified scales

***[insert Figures 2.10 and 2.11 here]

The means for the Worldly-oriented items range from 4.06 for the Methodists down to 3.48 for the Southern Baptists, covering a range of just .58. For the Church-oriented issues, the Southern Baptists are highest with a mean of 4.59, and the Presbyterians are lowest with 3.69, a range of .90.

Thus, the Southern Baptist group had the lowest mean of all the denominations on the Worldly items, and the highest mean on the Church-oriented items; however, overall the means were surprisingly similar on these scales.

Figure 2.10. Score on Worldly Issues
all denominations

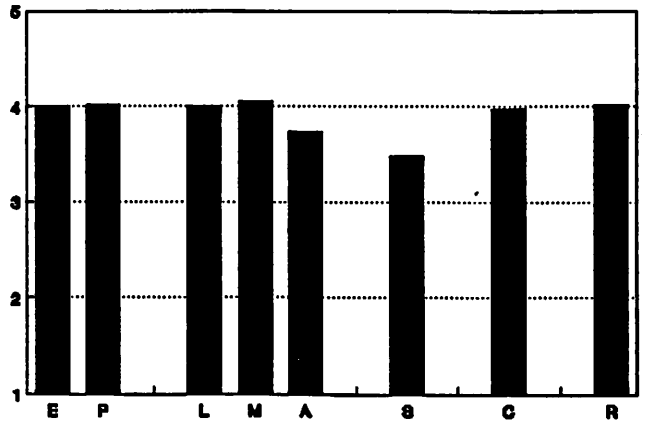
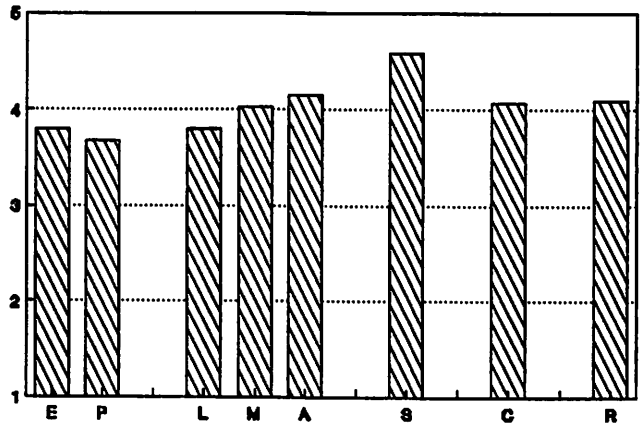


Figure 2.11. Score on Church related
Issues -all denominations



E. MINISTERIAL FUNCTIONS

In any study of the diversity within a profession an important consideration is the nature and range of activities that are practiced by the incumbents, and the variations that occur across that profession. In this survey, the section on 'ministerial functions' was intended to permit the exploration of such differences. The basis was a twelve-item list of functions, each of which the respondent had rated on the five-point Importance scale. This particular list was based on the list used by Hoge, Carroll and Scheets in their study "Patterns of Parish Leadership"(1989).
Two dimensions were identified that most accurately encompassed the results, and two scales were created from the survey items to measure them. Not surprisingly, the first was a two-item scale "Preaching or Planning the worship", which virtually every respondent rated as highly important. The second showed more variation. Although the scale required some adjustments in language across the denominations (as described in the Appendix) the result was a three-item "Pastoral counseling/Visitation /Shut-in", shortened to 'Counseling/visiting' as a title.

The results for each denomination were as follows:

TABLE 2.3 MINISTERIAL FUNCTIONS
means and standard deviations

	PREACHING		COUNSELING/VISITING	
denomination	m	sd	m	sd
EPISCOPAL	4.41	0.66	3.94	0.64
PRESBYTERIAN	4.58	0.47	3.92	0.65
LUTHERAN	4.62	0.46	4.12	0.59
METHODIST	4.53	0.53	4.12	0.60
AMER BAPT	4.41	0.60	4.00	0.71
SOU BAPT	4.59	0.50	4.15	0.66
CATHOLIC	4.56	0.51	3.89	0.64
REF JUDAISM	3.95*	0.73	3.97*	0.73

*modified scales

*** [insert Figures 2.12 and 2.13 here]

It can be seen that the highest ratings of the "Preaching" function was from the Lutheran group, at 4.62. The lowest was the Reform Rabbis at 3.95, creating a range of .67. "Counseling-visiting" in general was endorsed at a slightly lower level, and within a smaller range: Southern Baptists at 4.15 were highest, Catholics were lowest at 3.89, creating a range of just .26.

Thus the ratings in general are rather uniform across the eight groups. Indeed, with the exception of the Reform Rabbis on the Preaching scale, they might be considered essentially identical. On the basis of these results, it appears that the professional tasks of the ministry are nearly the same, regardless of denomination.

Figure 2.12. Score on Preaching/Preparing all denominations

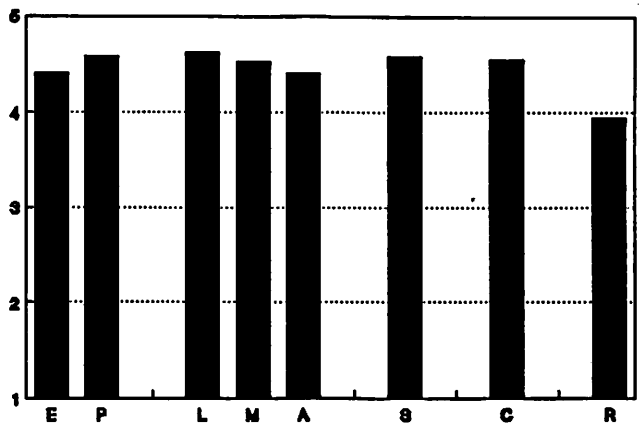
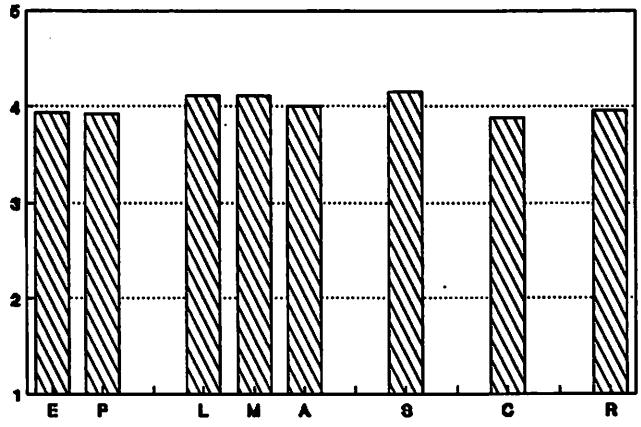


Figure 2.13. Score on Counseling all denominations



F. MOTIVATION FOR ENTERING THE CLERGY

A list of possible motivations for entering the ministry was developed from a variety of sources, in the literature as well as from conversations with practicing clergy. A group of twelve items was developed for the survey. Examples are "Wanted to share the Gospel", and some low-incidence items such as "A major traumatic event (death, divorce)".

Our analysis revealed three basic dimensions. The details of the development of scales from these dimensions are presented in the Appendix.

The first dimension is clearly spiritual in content --the representative items are "personal calling from God", and the "desire to share the Gospel with others". The short name of "Spiritual/calling " was given to this scale.

The second source of motivation is interpersonal in nature -- being influenced to join the clergy by "life in the congregation", or by being "encouraged by a religious leader". We have chosen to label this dimension "Mentor/interpersonal".

The third one is fairly complex and difficult to identify with an appropriate label, having to do with a person being motivated by what they see as a personal opportunity to achieve a goal --that is, "address the wrongs of the world", "study and growth", and "spiritual fulfillment". We have labeled this 'Medium/Opportunity' or more simply 'Opportunity'.

Thus the three scales that were developed seemed reasonable. A given respondent's motivation for joining the ministry could, for the most part, be expressed as some combination of these three dimensions.

The denominational means are shown in Table 2.4, followed by the graph of the results.

TABLE 2.4 DIMENSIONS OF MOTIVATION
means and standard deviations by denomination

	SPIRITUAL		INTERPERSONAL		OPPORTUN	
denomination	m	sd	m	sd	m	sd
EPISCOPAL	4.08	0.83	3.45	0.92	3.04	1.00
PRESBYTERIAN	4.12	0.80	3.69	0.91	3.00	0.88
LUTHERAN	4.29	0.72	3.63	0.89	2.96	0.82
METHODIST	4.38	0.69	3.40	0.95	3.07	0.92
AMER BAPT	4.48	0.57	3.33	0.98	2.87	0.99
SOU BAPT	4.61	0.56	2.59	1.05	2.58	1.08
CATHOLIC	4.21	0.70	3.13	0.91	3.26	0.92
REF JUDAISM	2.04	1.28	3.43	1.13	3.73	0.82

[***insert Figures 2.14, 2.15 and 2.16 here]

Figure 2.14. Score on Spiritual/calling
all denominations

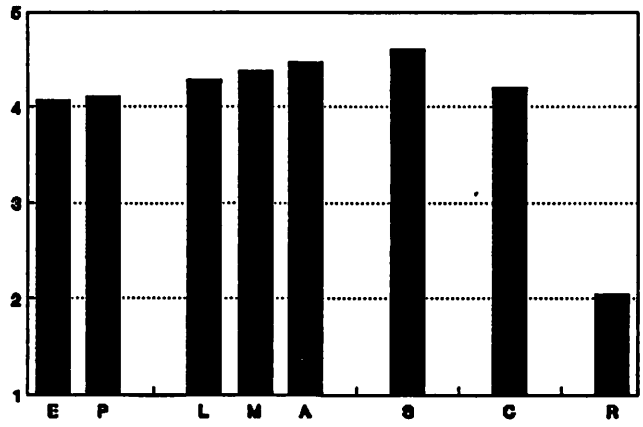


Figure 2.15. Score on Interpersonal
all denominations

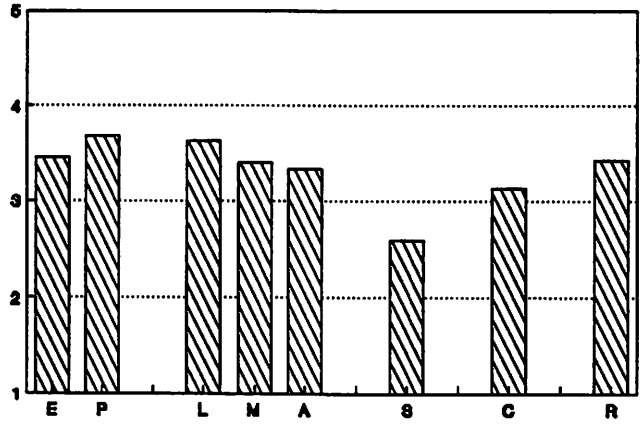
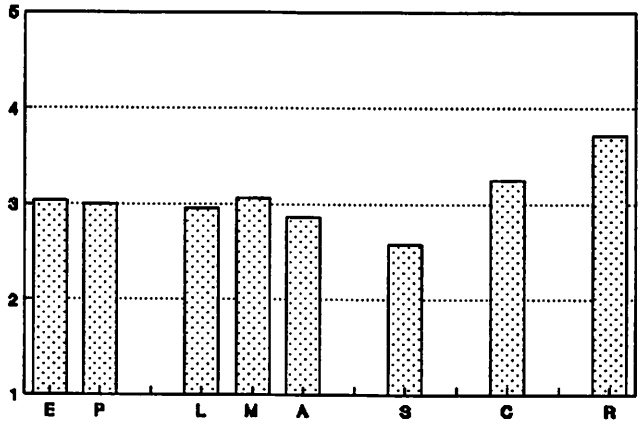


Figure 2.16. Score on Opportunity
all denominations



The denominations show differences on all three dimensions of motivation; in particular, the results for the Southern Baptists and the Reform Rabbis stand out from the others. The Southern Baptists were highest on the Spiritual scale, with a mean of 4.61; the Reform Rabbis were lowest, and dramatically lower than any of the other denominations, with a 2.04. The opposite positions are occupied on the Personal Opportunity scale, the Southern Baptists were lowest, the Reform Rabbis highest.

The scale for the Interpersonal Influence dimension once again showed the Southern Baptists at the extreme, this time lowest; the highest extreme is occupied this time by Presbyterians; the remaining denominations were somewhat lower.

Another characteristic of these results has to do with the degree of dispersion of the scores within the denomination. While being the lowest on the Spiritual scale, for example, the Reform Rabbis also show a high standard deviation. [3] This would indicate that this motivation (measured by just one item, in this case, 'felt a call from God') was rated quite differently by the individual respondents within the Reform Rabbi group. Looking at the actual distribution of scores, there are 154, or seventy percent of the respondents, scored 2.00 or lower (equivalent to 'of little importance' or 'of no importance'); but at the same time, within that group a total of 35 rated it 4.00 or higher, that is, 'very' or 'extremely important'. By contrast, in the Southern Baptist group there is no such variation. Just one respondent scored 2.00 or lower, and 166, or 87%, scored 4.00 or higher, resulting in a much smaller dispersion than the Reform Rabbi group.

The Reform Rabbi group's standard deviation was also largest of the eight denominations for the "Interpersonal" influence. While 99 scored 4.0 or higher, 38 scored 2.00 or lower, creating the large value for the standard deviation.

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[3] The difference is partially related to the use of just one item rather than two, as in the other denominations, to determine this dimension for the Reform Rabbis. However, the relationship holds when the groups are compared on the one item, so the conclusions drawn here would not change if just one item were used.

G. RELUCTANCE TO ENCOURAGE SOMEONE TO ENTER MINISTRY TODAY

A number of questions about the present state and the future of the ministry were asked of the respondents. Most were tailored to the specific denomination and are difficult to summarize here, but all denominations were asked the following question:

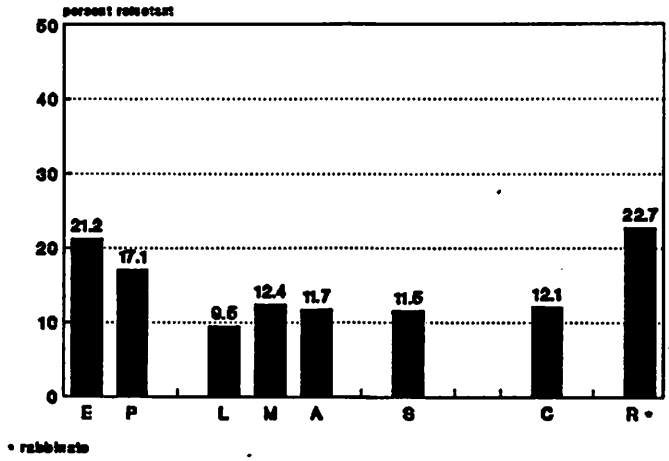
> "WOULD YOU BE RELUCTANT TO ENCOURAGE SOMEONE TO ENTER THE MINISTRY TODAY?"

Respondents were asked to choose either "I would be reluctant" or "I would not be reluctant".

The results varied by denomination, as indicated in the following graph:

[insert Figure 2.17 here]

Figure 2.17 Reluctance to encourage someone to enter ministry today



The Reform Rabbis have the highest percent reluctance, with 22.7, followed by the Episcopalians and Presbyterians with 21.2 and 17.1 respectively. Lowest is the Lutheran group with 9.5 percent.

What underlies the different response rates from these groups? Of course the reasons behind these results might be multi-dimensional-- but we are not allowed the luxury of a follow-up question, e.g., "Why did you say that?" Response on this item might be considered a gauge of morale within the denomination, but not necessarily. In further analyses, no clear-cut relationship with other dimensions of the survey results could be found. It appears that the more liberal of the denominations -- Episcopal, Presbyterian, and Reform Rabbis --have higher percentages; however, as seen in the graph the pattern is broken by the Lutheran group, who show the lowest rate of all the groups. Probably there are reasons that are internal to each of the denominations individually, such as the availability of employment opportunities and the existence of support programs and pension plans. On an individual level, personal discouragement about goals and accomplishments could cause a higher frequency of such a response. More detailed research would be necessary to get a better understanding of this complex topic.

CHAPTER THREE

INTERRELATIONS OF THE SCALES

A. INTRODUCTION

Having presented the mean scores of the eight denominations on our measures, in this chapter we explore the relationships among the ten developed scales.

Since in the development of these scales we made extensive use of factor analysis and, in particular, utilized orthogonal rotation of the factors, (as described in Appendix Two) it might be argued that some of the relationships discussed here were predetermined by that methodology, rather than by the 'real' relationships that exist in the raw data --by definition, orthogonal factors are uncorrelated. While that may in fact be partially the case, as will be seen in the results that follow we found distinctive and informative relationships that are unlikely to be a product of the analytic methods. This is no doubt due to the fact that the numerous factor analyses that were used in the process of developing these scales were treated as 'advisory', and by no means did they completely dictate the final form of the scales. The objective in the analyses was to identify the viable dimensions in the data, based on a combination of factor analytic results and subjective judgement. Further, maximizing the statistical reliability was another criterion used as the items were selected to comprise the final scales.

Following, then, are the results of the studies of relationships among the dimensions that were developed by this process.

Table 3.2 INTERCORRELATIONS OF THE THREE EFFECTIVENESS SCALES WITHIN DENOMINATIONS

Episcopal N=191

	EVANGEL	ACTIVISM	SANC/REF
EVANGELISTIC		-.06	.37
ACTIVISM	-.06		-.29
SANCTUARY/REFUGE	.37	-.29	

Presbyterian N=211

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.02	.52
ACTIVISM	.02		-.25
SANCTUARY/REFUGE	.52	-.25	

Lutheran N=221

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.19	.35
ACTIVISM	.19		-.14
SANCTUARY/REFUGE	.35	-.14	

Methodist N=193

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.29	.54
ACTIVISM	.29		.04
SANCTUARY/REFUGE	.54	.04	

American Baptist N=214

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.20	.53
ACTIVISM	.20		-.07
SANCTUARY/REFUGE	.53	-.07	

Southern Baptist N=187

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.41	.51
ACTIVISM	.41		.38
SANCTUARY/REFUGE	.51	.38	

Roman Catholic N=198

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.45	.56
ACTIVISM	.45		.16
SANCTUARY/REFUGE	.56	.16	

Reform Judaism N=220

	EVANGELI	ACTIVISM	SAN/CREF
EVANGELISTIC		.27	.42
ACTIVISM	.27		.10
SANCTUARY/REFUGE	.42	.10	

The relationship between Evangelism and Sanctuary/Refuge, the two 'conservative' themes, proves to be a fairly consistently positive relationship: .37, .52, ,35, .54, .53, .51, and is also found in the Catholic and Reform Judaism groups, .56 and .42. This is similar to the finding at the whole group level.

For the Activism-Evangelism relationship, however, a rough progression across the denominations can be seen, from liberal to conservative. That is, across the six Protestant denominations, the progression for the correlations of Activism and Evangelism is -.06, .02, .19, .29, .20, .41. In addition, the Catholics actually show a rather strong positive relationship, .45, and the Reform group somewhat less but also positive, .27. Thus, from essentially a zero correlation in the Liberal groups, the relationship becomes more positive towards the conservative side.

This set of results suggests that there may be differing attitudes towards the appropriateness of activism as a part of an evangelistic mission for the denominations. In the more liberal Protestant denominations, those who are enthusiastic about evangelism may or may not feel that activism is also appropriate; similarly, those who are low in evangelistic persuasion may or may not be positive toward activist behavior. In the more conservative Protestant denominations, however, a relationship between the two becomes increasingly clear, and it is positive. Those with the more evangelistic attitudes believe that activism is also important.

Current events may bear this out. In particular, the controversy over the availability of abortion facilities has stirred a number of conservative groups into action, where through demonstrations and protests they are clearly attempting to "promote social change" and are getting involved in "social and political activities".

The Activism versus Sanctuary/refuge relationship also shows a progression across the six Protestant groups, going from a negative to a positive value in another rather clear progression: -.29,-.25, -.14, .04, -.08, +.38. The Catholic and Reform groups are low positive, .16 and .10. From these results it would appear that while the liberals tend to consider a Sanctuary/refuge type of orientation to be rather incompatible with Activism, and thus show a negative correlation, the moderate Protestants vary widely on their attitudes; the Southern Baptists

feel no such conflict at all and show a sizable positive correlation between the constructs of Activism and Sanctuary/refuge.

Finally, the third level of analysis is the correlation of the means scores of the eight denominations, using each denomination as a case, or observation in a single matrix. The results are as follows:

Table 3.3 INTERCORRELATIONS OF THE THREE EFFECTIVENESS SCALES ACROSS ALL DENOMINATIONS N=8

	EVANGELI	ACTIVISM	SANC/REF
EVANGELISTIC		-.94	.70
ACTIVISM	-.94		-.61
SANCTUARY/REFUGE	.70	-.61	

Here we see a remarkably different, and quite strong, set of relationships. Sanctuary/refuge and Evangelism tend to go together in a strong positive way, (+.70) similar to the results found at the whole-group level as well as within the individual denominations. So both individuals and denominations that score high on one of those orientations tend to score high on the other. But the other two correlations are negative and high (-.61 and -.94); scoring high on either Sanctuary/refuge or Evangelism is accompanied by a low score on Activism. In particular, the negative .94 of the Activism-Evangelism relationship is one of almost complete opposition.

Scatterplots of the eight data points are informative. Following are three figures illustrating the correlations from Table 3.3.

***[insert Figures 3.1, 3.2, and 3.3 here]

With only a total of eight cases, each data point can have a dramatic effect on the results, and interpretations should be made cautiously. It is interesting to note, however, that if only the Protestant denominations are considered, reducing the number of data points to six, the results remain similar, as shown below. That is, the opposition of both Activism versus Evangelism, and Activism versus Sanctuary/refuge remains high; the association between Evangelism and Sanctuary/refuge, which was strong positive in the other levels of analysis, now becomes near unity.

three-way division into Protestant, Catholic and Jew (1955). Rather, the three-way division suggested by our results is Southern Baptist, Mainstream Christian, and Reform Judaism. That is, the Reform Rabbis remain distinct, but the Protestants -- other than Southern Baptists, form what might be called a Mainstream group, and they are joined by the Roman Catholics. It appears that the Southern Baptists, while undoubtedly Protestant in identity, have a conceptualization of ministry that is like none of the other denominations included here; on the other hand the Roman Catholics, obviously not Protestant and traditionally distinct among American denominations, blend well with the Mainstream, otherwise Protestant, grouping.

Figure 3.9 Mean values of six denominations on ten scales, reordered

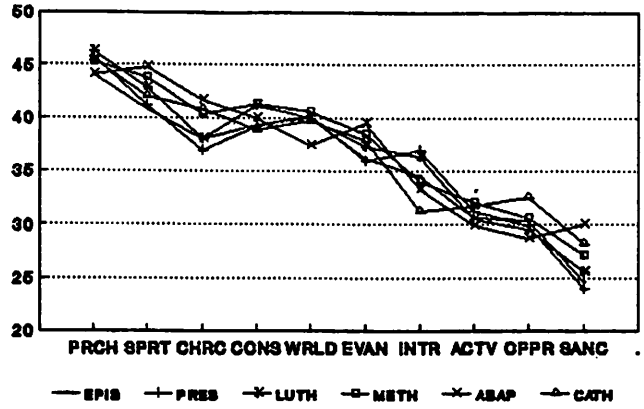


Figure 3.10 Mean values of two denominations, reordered

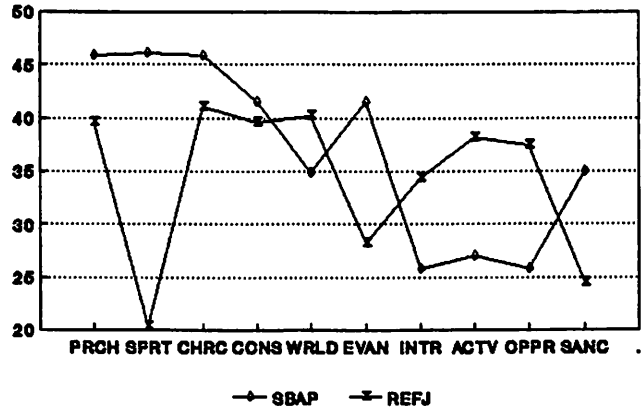


Figure 3.10 is a graph of the two groups not represented in the previous figure, the Southern Baptists and Reform Rabbis. They are graphed apart from the other six groups because, as can be seen, they do not conform to what is otherwise a fairly compact grouping, and in particular they are at wide variance from one another.

[Figure 3.10 here]

These results lead to the conclusion that these eight denominations fall naturally into a three-way grouping. That is, based on the data collected on the particular topics included in this survey, it is clear that the Southern Baptists stand well apart, not only from the non-Protestant denominations, which might be expected, but from the other Protestant denominations as well. Secondly, it is clear that the approach of the Reform Rabbi is also distinct from the other groups. Finally, the remaining denominations, that is, all of the groups except Southern Baptists and Reform Rabbis, can be grouped as generally similar, even while maintaining individual differences in detail.[4]

This three-way grouping is somewhat different than that which has been offered in the past. In particular, although a case might be made for this division being a 'triple melting-pot', it does not conform to Will Herberg's original conceptualization of a

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[4] As an added indication of the distinctiveness of the Reform Rabbis and the Southern Baptists, considering the mean values for the eight groups over the ten scores, the Southern Baptists have either the highest or lowest values on nine of the ten scales; the Rabbis hold such positions on five of the ten. The next denomination with extreme scores is the Presbyterians, with three.

These relationships can be demonstrated another way. Using the ten scale means as observations, the eight denominations can be correlated as an index of their similarity to one another, at least as expressed by the present variables. In such an analysis, the Reform Rabbis are clearly distinct, correlating between .26 and -.16 with the other denominations (the negative correlation is with Southern Baptists); the Southern Baptists also correlate with other denominations considerably lower than the average, although not as much as the Reform Rabbis.

Finally, this three-way grouping was clearly confirmed with an additional statistical procedure, cluster analysis. Using the average-linkage between-groups method, the analytic procedure identified this three-way grouping early in the analysis, and then resisted further clustering for an extended period. Stated another way, the homogeneity coefficient increased greatly when merging to two groups was attempted, suggesting that such merging was inappropriate (Norusis,1988).

F. CONSIDERATIONS ACROSS SECTIONS--ALL TEN SCALES

Up to this point we have been describing the results from the ten scales on an individual basis. We are now in a position to take an overview of the eight participating groups as they reveal themselves on these ten scales.

To summarize the situation briefly, each of the sections of the survey yielded a number of dimensions, on which each respondent was given a score. They are listed below. The abbreviations in parentheses are those used in the graphs that follow:

The Definitions of Effective Ministry yielded three scores:

Evangelism	(EVAN)
Activism	(ACTV)
and Sanctuary/refuge	(SANC)

Two broad dimensions of Issues were identified and scored:

Worldly Issues	(WRLD)
Church/synagogue-oriented Issues	(CHRC)

The Ministerial Functions section had two dimensions:

Preaching (PRCH)
Counseling (CONS)

The Motivations for Entering the Ministry had three:

Medium/opportunity	(OPPR)
Spiritual/calling	(SPRT)
Mentor/interpersonal	(INTR)

Graphing the results enables a further examination of the manner in which the groups arrange themselves on these variables. The data used are the same mean values discussed in the previous sections, but are here viewed collectively for the first time.

In the following graphs, the results for the ten scales are arranged in a special manner. The ten scales were first ranked and reordered by the average value for that scale, creating a more smooth progression from scale to scale. Figure 3.9 is a line graph of the results, showing the scales arranged from left to right by descending order of mean values. In this first graph only six of the eight groups are represented, for reasons that will become clear.

[Figure 3.9 here]

Figure 3.6 SPIRITUAL VS OPPORT/MEDIUM

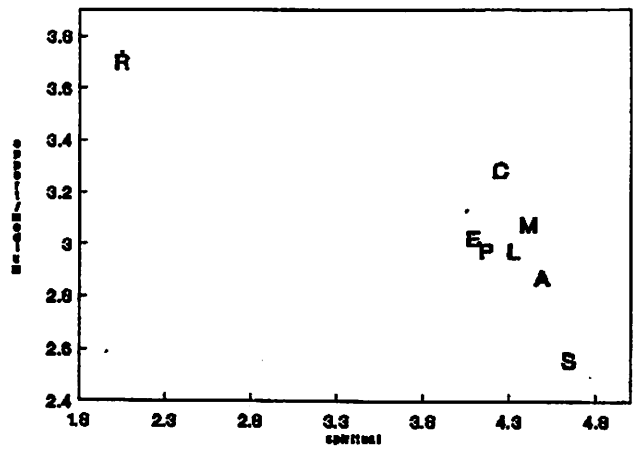

Table 3.8 CORRELATIONS OF MOTIVATIONS
across eight denominations

	OPPORT	SPRITL	INTERP
OPPORTUN		-.89	.41
SPIRITUAL	-.89		-.26
INTERPERSNL	.41	-.26	

[***insert Figure 3.8 here]

Thus the results are dramatically different depending on whether the calculations are within denomination, or between them. As a group, the Rabbis are least motivated by what we have called the "Spiritual/calling" motivation, while the Southern Baptists are the most so motivated; also as a group, the Rabbis are most influenced by the opportunity to achieve a good, and the Southern Baptists are least so motivated. Within these two denominations, however, on an individual basis the two motivations are not so distinctly opposed and in fact manifest a modest positive relationship. It is curious that the preconceptions we hold about these relationships seem to get supported consistently only on the very gross, across-denominational level. This was true of the interrelation of Evangelism and Activism, again with the importance of Worldly versus Church/synagogue issues, and now with the ordering of the motivations for the different groups. The relationships become less clear, that is, less in agreement with our preconceptions, at the other, supposedly more refined level of analysis.

Unexplored as yet are the relationships of these motivations to the other dimensions of ministry found in the other sections of the survey. That is the topic of the following section.

E. RELATIONSHIPS AMONG MOTIVATIONS

What motivates a person to join the clergy? It will be recalled that in our analysis we identified three dimensions, which were named "Medium/opportunity" (to achieve a good), "Calling/spiritual", and "Interpersonal" (moved by mentor, or a congregation). It might be expected that a given minister's motivation could be a combination of these, so that no particular hypotheses about intercorrelations present themselves, with the exception that it would be expected that those scoring high on "Spiritual/calling" might be motivated exclusively by this, thereby creating a negative correlation with the other two types of motivation.

The correlations on two of our three levels of analysis, the individual and within-denomination level, show only modest relationships among the three scales, and are therefore not presented here. Two of the eight denominational analyses, however, do not show such independence; once again these are the Southern Baptists and the Reform Rabbis, where some of the correlations become more positive, as follows:

Table 3.7 CORRELATIONS OF MOTIVATIONS
Southern Baptist and Reform Judaism

Southern Baptist:

	OPPORT	SPRITL	INTERP
OPPORTUN		.35	.52
SPIRITUAL	.35		.34
INTERPERSNL	.52	.34	

Reform Judaism:

	OPPORT	SPRITL	INTERP
OPPORTUN		.40	.20
SPIRITUAL	.40		.03
INTERPERSNL	.20	.03	

Applying correlational analysis on the across-denomination level, that is, using the means of the eight denominations as cases[3], the contrasting and extreme values of the Southern Baptists and the Reform Rabbis on 'Spiritual' and 'Opportunity' create a negative .89 correlation between these dimensions of motivation. Table 3.8 shows the intercorrelations; following that is the graph of the 'Spiritual-Opportunity' correlation.

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[3]These calculations qualify as "ecological" correlations (Robinson, 1950). These and other results of a similar nature were discussed in an earlier section.

or tend to create specialists in one or the other, but rather tend, to a moderate degree, to be rated together in importance.

D. RELATIONSHIPS BETWEEN THE MINISTERIAL FUNCTIONS

The two major dimensions of ministerial functions that we have identified are 'Preaching/planning the worship' and 'Pastoral counseling/visitation'. Once again, it might be anticipated that a given member of the clergy might consider one or the other of these major functions as primary, and consider the other secondary; if so, this would result in a negative correlation between the two. Examining the correlations between these at the three possible levels of analysis, that is, at the individual level, the denominational level and the across-denomination level, the results were as follows.

The 1470 cases show a correlation of .23 between the two dimensions.

Within the eight denominations, the correlations were as follows:

Table 3.6 THEMES OF MINISTERIAL FUNCTIONS

denomination	correlation
EPISCOPAL	.19
PRESBYTRN	.25
LUTHERAN	.11
METHODIST	.05
AMER BAPT	.26
SOU BAPT	.44
CATHOLIC	.32
REF JUDSM	.22 *

*modified scales

Thus the results were all positive, and rather low, ranging from the Methodist's .05 to the Southern Baptists' .44.

Finally, considering the means of the eight denominations as data points, the correlation was .29.

Thus, in contrast to the findings from the other sections of the survey, the Functions dimensions appear to be related at a low-positive level, no matter what the level of analysis. As we have seen in the analyses of other data from this survey, the level of analysis (total group, within denomination or across denominations) can produce dramatically different results. In the matter of functions of the clergy, however, the results are roughly the same at all levels-- Preaching/preparing and Counseling/visiting are not opposed in the minds of the clergy,

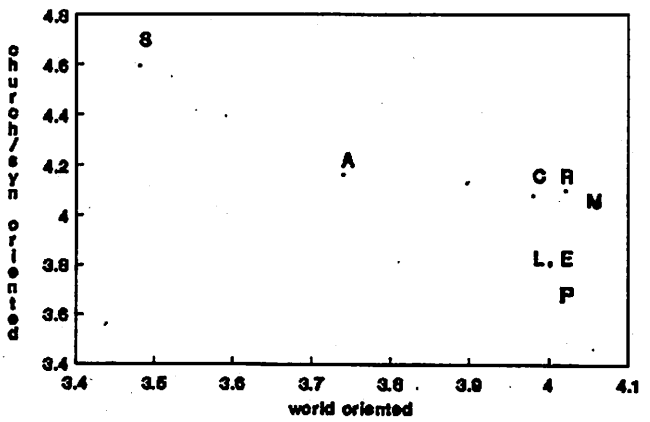
What is more, we did not find very dramatic differences in the indistinct pattern from one denomination to another.

The trend in the cross-denominational means cannot be ignored, however. The more conservative denominations, American Baptist and Southern Baptist, distinguish themselves by having means distinct from the others, specifically being lowest on the Worldly orientation and simultaneously being highest on the Church orientation.

Thus, while the two scales that were developed here are both clear, distinct from one another and statistically reliable, the substantive findings regarding the diversity of American clergy on the matter of important issues can only be summarized accurately as "unclear". Some clarification may be possible later by contrasting these two scales with data from other sections of the survey.

Figure 3.7 WORLDLY VS CHURCH/SYNAGOGUE

r = -.83



modest tendency to rate both types of issue together; that is, either both important, or both not important.

A dramatically different interpretation is called for when the eight denominational mean values are used as data points in a correlation. Across all denominations, the correlation of denominational means on world-oriented vs.church-oriented issues, is -.83. The following scatterplot illustrates the reason for that high relationship.

***[insert Figure 3.7 here]

It can be seen that the position of the Southern Baptist means, which are very high on Church/synagogue-oriented issues and very low on Worldly issues, act to create the high negative relationship. To a lesser extent the American Baptist means show the same trend. Without those two denominations the remaining six data points would show some amount of variation on the church-oriented dimension, but virtually none on the world-oriented one, and a correlation calculated on these means would drop to near zero.

Therefore, if we ask whether or not world-versus-church/synagogue orientations are perhaps mutually exclusive, then these data suggest that it very much depends on the level at which the question is being asked. The Southern Baptist denomination, scoring lowest on the one and highest on the other, would appear to indicate such a relationship, but in fact <u>within</u> that denomination there is a modest positive correlation (+.29); the respondents tended to rate both scales together either high or low. A similar, low-positive relationship exists in the Catholic and Reform Judaism groups. In the other Protestant denominations, however, there appears to be little or no relationship between the two.

Again, the difficulty of interpreting 'ecological' correlations presents itself, as it did in the previous section on Effectiveness. One way to summarize these findings might be to document what we did <u>not</u> find. For example, one possibility is that the two dimensions of <u>Issues</u> would relate to one another in a mutually exclusive fashion, such that high interest in Worldly issues would be accompanied by a low interest in the Church-oriented, and vice versa. That appears not to be the case, unless we can consider only the groups as such, and consider only their mean scores as the data. In that case, we get the expected negative relationship. Further, we did <u>not</u> find that scores on the two scales moved together, as they might in a situation where some ministers might express a high general interest in <u>all</u> issues and others might express a low general interest in all of them. This would suggest a sort of 'energy-level' construct; but that is not what we found.

C. ARE WORLDLY AND CHURCH/SYNAGOGUE-ORIENTED ISSUES RELATED?

The two dimensions that were identified in this Importance of Issues section of the survey were named "Worldly" and "Church/synagogue". Intuitively, it would seem that we could expect a negative correlation between the two, anticipating that those who are greatly concerned with the 'Growing numbers of unchurched Americans' might be less concerned about such things as 'Women's issues' or 'Environmental concerns'.

As with the scales developed for the Definitions of Effective Ministry section, the correlation between these two dimensions can be examined at three different levels: 1) at the individual level, that is, all of the individual cases, disregarding denomination; 2) calculating a correlation within each of the eight denominations, and 3) using the eight mean scores of the denominations as data points.

First, disregarding denomination, the correlation for the 1443 cases (not including Reform Rabbis, whose scale was somewhat modified) was just -.09,indicating essentially no relationship between the two scales; that is, an individual that is highly concerned with worldly sorts of issues may, or may not, be concerned with issues more closely associated with the church.

On the second level, looking within each denomination, the correlations between Worldly and Church-oriented issues are as follows:

Table 3.5 IMPORTANCE OF ISSUES:
CORRELATION OF THE TWO THEMES

denomination	correlation
EPISCOPAL	-.15
PRESBYTERIAN	-.08
LUTHERAN	-.01
METHODIST	-.03
AMER BAPT	-.09
SOU BAPT	.29
CATHOLIC	.30
REF JUDSM	.37 *

*modified scales

The two scales are essentially uncorrelated in all of the Protestant denominations except Southern Baptist, which along with the Catholic and Reform Judaism samples, show low positive relationships. For these last three groups then, there is a

emerge from the analysis of other groups.[2]

---

[2] The phenomenon just described-- the finding of one correlational relationship at one level of analysis, and another relationship at another level, is not unknown in social science, and is referred to as the problem of 'ecological inference' (Langbein and Lichtman 1978). The dangers inherent in making inferences from the group to the individual level of analysis were first brought to the attention of social scientists by William S. Robinson (1950), who showed that correlational relationships could be reversed from the aggregate to the individual level; this is exactly the situation we are presented with here.

In many other studies the concern has been to avoid the fallacy of making assumptions from the aggregate level to the individual level. This is primarily because the aggregate level data are usually far more readily available and/or much less expensive to collect than the individual data. In the present case, we have available both --in fact three-- levels of data, and our concern is not with making inferences from one level to another, but only with putting the proper interpretation on the results at <u>each</u> level.

Previous attempts to establish a statistical method for treating these questions have not been successful: "Theory, not technique, is the key to ecological inference" (Langbein and Lichtman, 1978 p61). Therefore, in the absence of guidance from previous solutions, our attempts to account for the three-level results seem as reasonable as might be found. Also, we are advised that "These discrepancies can arise only when an investigator relies on grouped data to study individual behavior. Aggregation bias will not bedevil a researcher who appropriately uses aggregate level information to explore the behavior of groups themselves, rather than the individuals comprising the groups." p10. Our interest --one of our interests-- is in fact on the aggregate level itself, because of our concern with the variations that are to be found within the single profession of parish minister, and the amount of that variation that can be ascribed to the minister's denominational affiliation. A summary of our findings might be, then, that denominational affiliation definitely influences a minister's position on these dimensions, but it by no means tells the whole story for each member of that denominational group. Any combination of positions appears to be possible within any denomination.

Figure 3.4 EVANGELISM VS ACTIVISM
Protestants only r= -.74

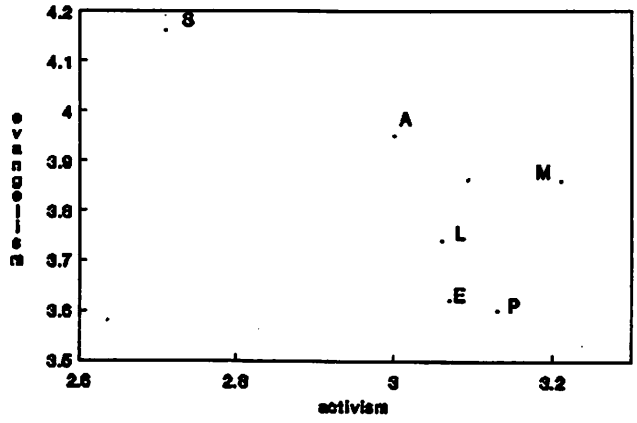


Figure 3.5 EVANGELISM VS SANCTUARY/REF
Protestants only r= +.98

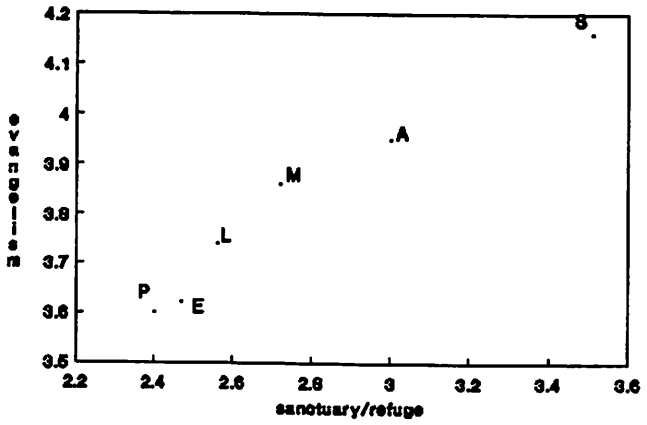


Figure 3.6 ACTIVISM VS SANCTUARY/REFUGE
Protestants only r= -.84

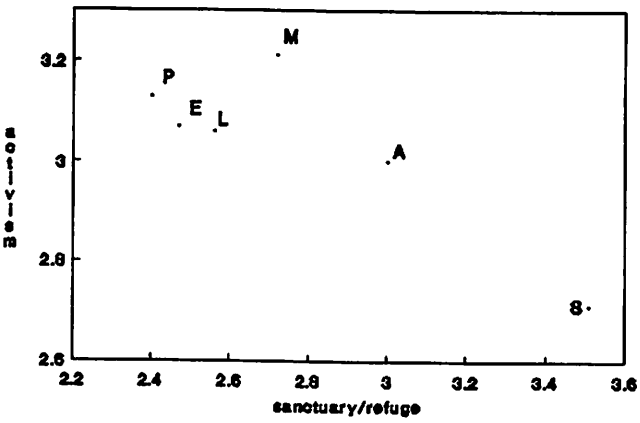


Table 3.4 INTERCORRELATIONS OF THE THREE EFFECTIVENESS SCALES --PROTESTANT DENOMINATIONS ONLY, N=6

	EVANGELI	ACTIVISM	SANC/REF
EVANGELISTIC		-.74	.98
ACTIVISM	-.74		-.84
SANCTUARY/REFUGE	.98	-.84	

Following are the plots of these three relationships.

***[insert Figures 3.4, 3.5, and 3.6 here]

Summary

Our original question, as we approached the survey data, concerned the relationship between the concept of evangelism and that of activism. As we saw, previous research on this topic would indicate that the two should be negatively correlated; that is, those who are evangelistic in orientation are less inclined to get involved in social and political activities, and those who are activist would tend not to be evangelistic in orientation.

But the present results would indicate that the relationship is more complex than that. On an individual level, with 1610 cases, the data show virtually no relationship (-.05). Analyzed within each denomination, however, with about 200 cases each, the Protestant denominations seem to vary in relation to their position on the liberal-conservative continuum, the more conservative, the stronger the relationship between the two constructs. But when the question is asked on the between-denomination level, the very strong negative relationship (-.94) that is commonly expected, appears. So according to these present results, the answer to the question of the relationship of evangelism and activism appears to differ depending upon the level at which the question is asked.

The Southern Baptist results may illustrate this complex relationship best. As a group, their average score on the Evangelism scale is the highest of all the groups. Further, their average score on the Activism scale is the lowest of all the groups. However, within that group, the individual clergy who tend to be highly activist also tend to be highly evangelistic, and vice versa, resulting in a substantial positive correlation (+.41) between the two constructs, so that the answer is different --and contrary to previous expectations-- if it is asked about the Southern Baptist group alone. And other results

Figure 3.1 EVANGELISM VS ACTIVISM

r= -.94

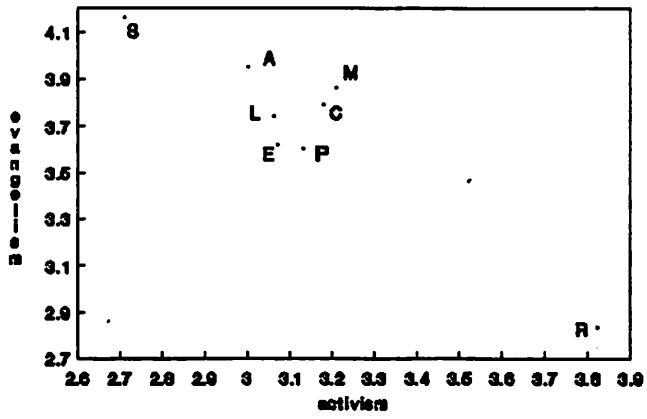


Figure 3.2 EVANGELISM VS SANCTUARY/REFUG

r= +.70

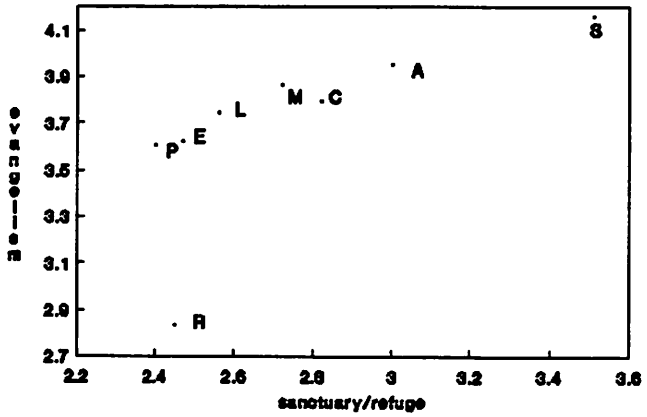
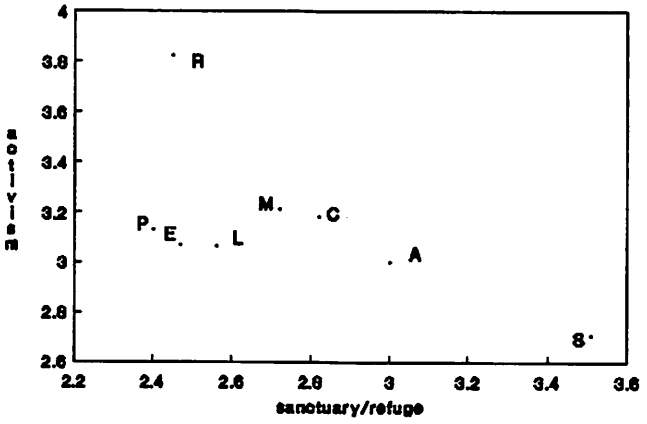


Figure 3.3 ACTIVISM VS SANCTUARY/REFUGE

r= -.61



A natural grouping of just 74 high scorers on the Activism have the following denominational affiliation:

Highest scorers on ACTIVISM

DENOMINATION	NUMBER
Reform Judaism	37
Episcopal	10
Presbyterian	5
Roman Catholic	5
Lutheran	5
Methodist	5
American Baptist	4
Southern Baptist	3

All eight of the denominations are represented in this group scoring high on the Activism scale. The Reform Rabbis comprise half of the group, but four American Baptists and three Southern Baptists are included. Six, or 8.1%, are female, and 14, or 19% would be 'reluctant to recommend'.
At the low end of the scale, the distribution for the lowest 92 individuals is as follows:

Lowest scorers on ACTIVISM

DENOMINATION	NUMBER
Southern Baptist	28
American Baptist	16
Presbyterian	14
Episcopalian	12
Lutheran	12
United Methodist	5
Roman Catholic	4
Reform Judaism	1

Again, all eight groups are present, although we have just one representative of Reform Judaism. Two of these 92 low activists are women, and 18 (20%) would be 'reluctant to encourage' joining the ministry .

SANCTUARY/REFUGE -extreme scorers

Finally, the third dimension of our Effectiveness scores is composed as follows:

"...regard religion as an earthly refuge from the trials and tribulations of daily life."

All of the denominations are represented here except the Reform Rabbis, and as has been noted, evangelism has a special interpretation to that group. Only one of the 86 is a woman. Ten, or 12% of the group would be 'reluctant to recommend the ministry'. At the other extreme of this scale, the lowest 83 scorers are as follows:

Lowest scorers on EVANGELISM

DENOMINATION	NUMBER
Reform Judaism	65
Presbyterian	10
Episcopal	3
Roman Catholic	3
Lutheran	2
Methodist	0
Amer Baptist	0
Sou Baptist	0

Dominated by 65 of the Reform Rabbis, almost one-third of the number of Rabbis in the sample, this group is not quite as ecumenical as the high scorers. This time, however, six of them are women, which is 7% of the sample. Twenty-seven of them, or about one-third, say they would be reluctant to encourage someone to join the ministry.

Those scoring at the extremes on ACTIVISM.

The items comprising the Activism scale are the following:

"...address the unjust structures of the modern world."

"...cooperate with other denominations and faith groups."

"...promote social change through organized, collective influence."

"...endorse speaking out on controversial social, political, and economic matters."

"...provide financial support to political or social action groups and organizations."

"...get the congregation corporately involved in social and political activities."

"...organize social action groups for social or political ends."

"...encourage individuals to become involved in social and political issues."

Analysis of just a few scales will suffice to reveal the degree of variation that exists in these respondents. In particular, the most extensively developed and statistically reliable measures in the survey are the three "Effectiveness" dimensions, namely Evangelism, Activism, and Sanctuary/refuge. We can select the seventy-to-ninety persons at each extreme on each of these scales, the exact number depending upon the natural groupings, and look at them more closely.

Those scoring at the extremes on EVANGELISM.

Who are the high scorers on this scale? Recall that in order to achieve a high score on this scale, the respondent must give the following items a rating of high importance:

"...help people resist experimenting with the new 'pleasures' and 'lifestyles' that are prominent in secular society."

"...maintain an active, organized evangelism program directed to the unchurched, inviting their participation."

"...actively reach out to members of other religious groups, inviting their participation."

"...encourage persons to share their faith with friends, neighbors, and strangers."

"... help people to understand that they are agents of God's hope, responsible for actualizing the good and the humane."

Considering these component items, it may be no surprise to learn that the Southern Baptist group is well represented in the individuals selected, but some of the other denominations represented were not so obvious. Here is the denominational affiliation of the top eighty-six scorers on this scale, in order of their frequency:

Highest scorers on EVANGELISM

DENOMINATION	NUMBER
Southern Baptist	22
American Baptist	18
Roman Catholic	18
United Methodist	18
Presbyterian	5
Episcopal	3
Lutheran	2
Reform Jews	0

CHAPTER FIVE
THE VARIETY IN THESE RESULTS: CONCLUSIONS

We have mentioned Robert Wuthnow's thesis that denominationalism is declining in significance in America (1988, p.71). However, he did not say that it no longer exists, or even that it is close to disappearing. Our study confirms that the differences are still very much in evidence. We have seen that some major shifts appear to have taken place, notably the decline of the distinctions between Roman Catholicism and five of the six Protestant denominations represented in our study. Although we have no information about how these groups might have scored on these measures three or four decades ago, it seems unlikely they would have clustered this way at that time, given the deep divisions that existed. In any case, our results certainly do not suggest the existence today of the classic three-part division of "Catholic, Protestant and Jew". Rather, it appears to be better described as "Southern Baptists, Mainstream Christian including Catholics, and Jews".

Wuthnow's thesis is that the denominational distinction has been replaced by another one, that between religious liberals and religious conservatives (p.217). Perhaps it can be considered a validation of that new configuration to note that our research identifies the Southern Baptists, unquestionably the most conservative of our groups, and the Reform Rabbis, the most liberal, as occupying two extremes on either side of the middle cluster of the other six groups.

But these distinctions are being made in terms of the differences between the denominational groups, which argues for the continued significance of those denominations as identifying labels. As we have seen in our examination of the relationship between evangelism and activism, however, the denominations, while having <u>average</u> characteristics that make them quite distinctive, may in fact contain all sorts of variations in those characteristics on the level of the individual minister. Knowing the denomination of a respondent tells us something about the probability he or she will respond in a certain way, but it is by no means a certainty. As an illustration of this, we can report some additional analyses of the survey data.

Who are the extreme scorers on our ten scales? Up to this time, as we developed each of the scales and described the survey results in those terms, our primary interest was in the mean scores, and only little attention was paid to the variance around those means. In the following analysis, however, we confine our attention only to the extreme scorers, the approximately five or six percent of the whole sample who scored at one extreme or the other.

Examining the American Baptist data more closely reveals a possible explanation that would not apply to the others. Since the American Baptists have the highest Black population of the denominations represented here, the figure may be reflecting the incidence of the numerous small Black denominations and independent churches within that group that could serve as sources of persons interested in the clergy as a profession; additionally, some of these cases may be attributable to the 'joint affiliation' that is often practiced by the Black clergy.

The data on the feeder denominations tends to confirm this. Thirty-three of the 115 American Baptists who report having switched used the 'other' category to designate their original denomination. Twenty more report "Baptist, other" as their source; together these two categories represent 46% of the American Baptists who report having switched denominations. This is a much larger percentage than for the other groups, and seems to explain the disparity.

No such explanation can be found for the high incidence in the Episcopal group, which shows a 44% incidence of switching. Eighteen of the 89, or 20% of those who have switched report being trained as United Methodists. Fifteen, or 17%, report being trained as Presbyterians. Thirteen, or 15% report training in Roman Catholicism. The remainder are scattered across the other possible selections, with 9 reporting "other" and 5 reporting "none".

Unfortunately there does not appear to be any data available on the incidence of clergy switching in the past, so it is not possible to determine if these findings represent an increase. Whether or not there is an increase under way, the cross-denominational channels for the clergy appear to be open and are being utilized, and the effect is undoubtedly one of increasing the blurring of denominational lines.

C. A STUDY OF DENOMINATIONAL SWITCHING

In making a case for the declining significance of the denomination in American religious practices, Robert Wuthnow (1988) explores the phenomenon of 'denominational switching', that is, the practice of moving from one denomination to another, perhaps a number of times, during one's lifetime. He cites evidence to indicate that the barriers between denominations, once rather imposing, have declined considerably to the point that persons feel more comfortable today attending religious services of other denominations, and even marrying persons of a faith different than their own.

Our study was confined to the clergy of the denominations, rather than the laity as in Wuthnow's data. Since the clergy are the official representatives for the particular faiths, and therefore presumably more embedded and identified with it, it might be expected that their statistics would show somewhat less incidence of crossing over such boundaries than would the laity.

We explored this question of denominational switching by asking if the respondent had received "most of your early religious training in your present denomination", and if not, to select from a list the denomination in which he or she did so. The question was asked only of the six Protestant denominations.[2] The results varied by denomination, but in each case a substantial number reported having switched. The following table summarizes the frequency and percentage for the clergy from each denomination.

Episcopalian	89	of 203,	or 44%
Presbyterian	63	of 217,	or 29%
Lutheran	36	of 232,	or 16%
Methodist	47	of 201,	or 23%
Am Baptist	115	of 222,	or 52%
So Baptist	24	of 200,	or 12%

The largest percentage is in the American Baptist group, with 52% reporting that they had not received their early religious training as an American Baptist; the lowest incidence of switching is in the Southern Baptists, with just 12%.

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[2] The question was not asked of the Roman Catholics or Reform Jews anticipating that the incidence of switching in the clergy of these two groups would be insufficient for analysis.

Another measure of contrast between the denominations can be derived from these data by creating an arbitrary scale, awarding one point for each decade of service that is available to each percentage point of the group. For example, the 49% of the Catholic sample with one decade of service counts as 49 points, the 26% with two decades counts as 52 points, etc. Since we are using percentages, the values from each denomination are comparable. By this means the following contrasts can be seen, ranked from least to most:

Catholic	179
Episcopal	198
Lutheran	221
Sou Baptist	221
Methodist	222
Presbyterian	222
Reform Judaism	227
Amer Bapt	244

Essentially this analysis confirms what is seen in the charts: five of the eight denominations are relatively close together, and have 'available units of service' in the 220's; the exceptions are the Roman Catholics with a low of 179 units, the Episcopalians are next with 198 units; the American Baptists are highest with 244 units. Thus, on the basis of these estimates, it appears that because of the age differential among these denominations the American Baptists can expect roughly a third more years of service (244/179 = 136%) from their current practicing clergy than can the Roman Catholics.

Figure 4.7. DECADES TILL RETIREMENT: Southern Baptist

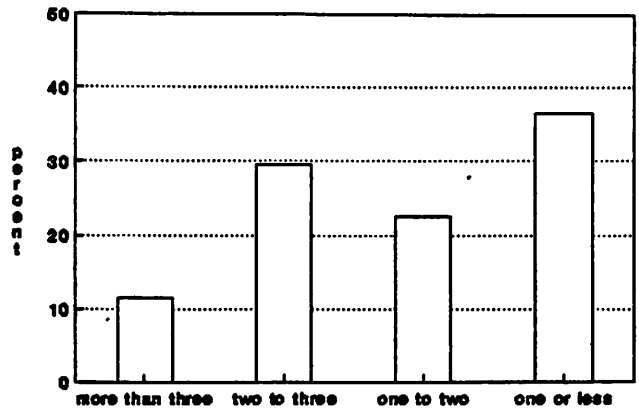


Figure 4.8. DECADES TILL RETIREMENT: Reform Judaism

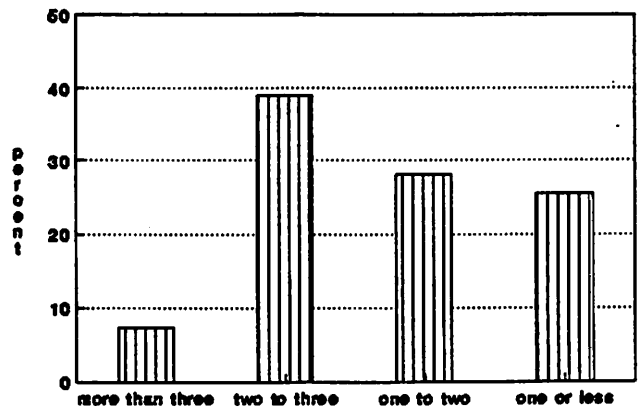


Figure 4.4. DECADES TILL RETIREMENT: Lutheran

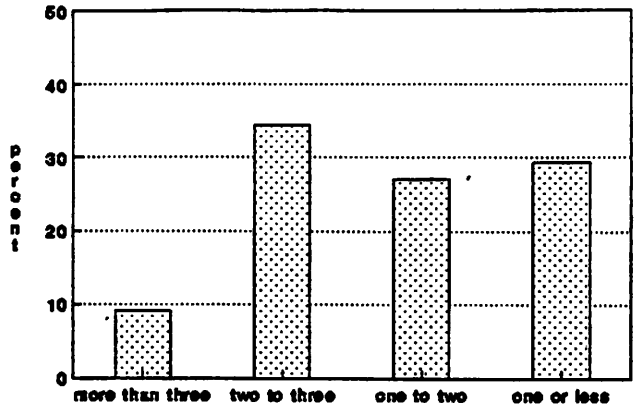


Figure 4.5. DECADES TILL RETIREMENT: Methodist

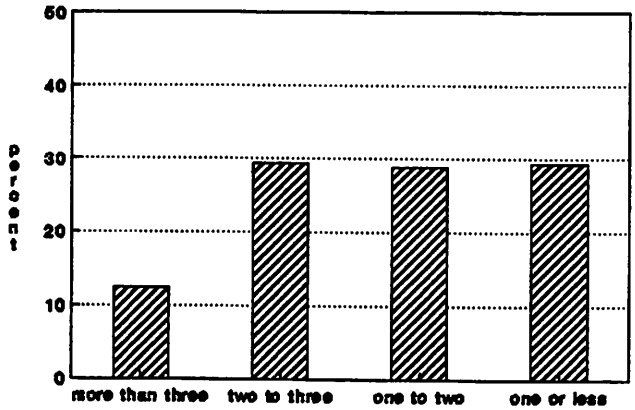


Figure 4.6. DECADES TILL RETIREMENT: American Baptist

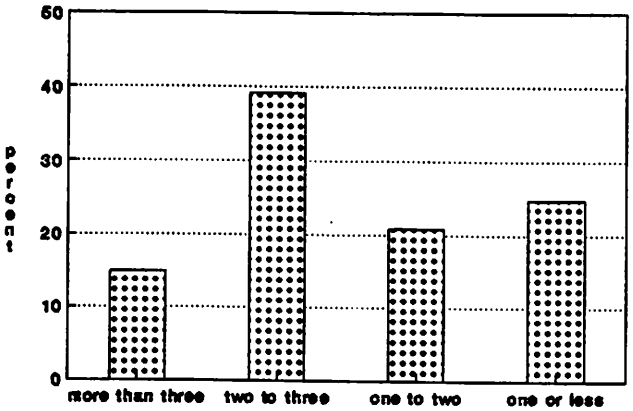


Figure 4.1. DECADES TILL RETIREMENT:
Catholic

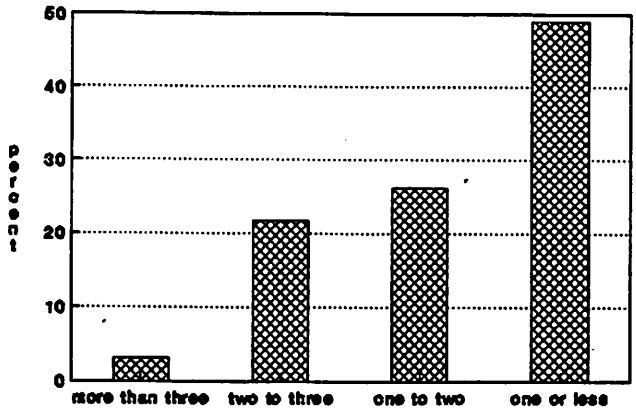


Figure 4.2. DECADES TILL RETIREMENT:
Episcopal

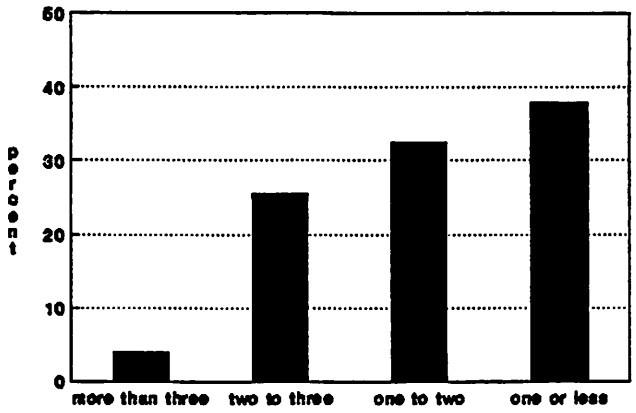
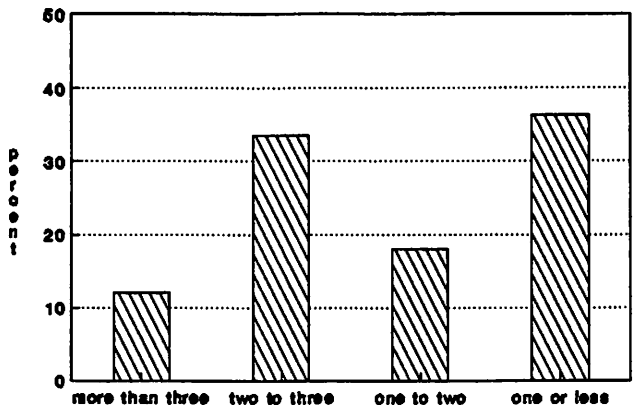


Figure 4.3. DECADES TILL RETIREMENT:
Presbyterian



CHAPTER FOUR
SPECIAL STUDIES

A. INTRODUCTION

In this chapter two additional analyses are presented which were made possible by the unusual nature of the data collected. The first considers the age data as a look at the productive years that can be expected from our sample, and the second is a study of the incidence of 'denominational switching'; those respondents who have changed denominations from that in which they were brought up.

B. AGE CONSIDERED AS 'DECADES TO RETIREMENT'

A matter of some concern for the officials of the denominations is the supply of clergy and the number of years of service that can be expected from the existing personnel. Such information would have important implications, for example, for the denomination's need to expend more or less of its funds on recruitment of new ministers to replace those who are retiring and, as the current clergy begin reaching retirement age, projecting the demands on the denominational pension plans.

The data on age can be arranged to highlight this 'clergy supply' approach. Following are eight figures, showing the same data in terms of decades to retirement: one decade or less (age 56 or more), one to two decades (age 46-55), two to three (age 36-45), and more than three decades to retirment (age less than 35). [1]

The patterns are revealing; the Roman Catholic data are presented first, since that denomination is known to represent one extreme. It can be seen that almost half of the respondents are in the category of having one or less decades of service to be expected from them. The Episcopalian results resemble that pattern, but the graph is flatter.

[***insert Figures 4.1 to 4.8 here]

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[1] This grouping makes an assumption that may distort the results somewhat: it is assumed that all those aged 56 or more have just one decade of active service, when in fact it is possible that some will be serving beyond that, and thus have more than a decade of service to contribute. This may be particularly true for the Roman Catholic group, which has a higher number of older priests.

"...help people accept their condition in life."

"...prepare persons for the world to come."

"...maintain a distance from governmental affairs."

"...foster a sense of patriotism in others."

"...protect persons from the false teachings of other churches and religious groups."

"...encourage persons to adhere faithfully to civil laws."

This time the distribution was as follows, over the natural grouping of 78 individuals:

High scorers on Sanctuary/refuge:

DENOMINATION	NUMBER
Southern Baptist	39
American Baptist	15
Roman Catholic	10
United Methodist	7
Episcopalian	5
Lutheran	1
Reform Judaism	1

Only the Presbyterians are not represented, although the Lutherans and Reform Jews have just one in the group. Three of them are women, and seven would be 'reluctant to encourage'. The low extreme on this dimension resulted as follows:

Low scorers on Sanctuary/refuge:

DENOMINATION	NUMBER
Presbyterian	19
Reform Judaism	16
Episcopalian	14
United Methodist	14
Lutheran	10
Roman Catholic	9
American Baptist	4

All groups are represented except the Southern Baptists; the Presbyterians have the largest representation with 19. Fourteen percent of them are women, and 16% would be 'reluctant to encourage'.

These results show clearly that beneath the denominational identities of our groups, there is great diversity. The only one of these extreme groups that does not contain a Presbyterian, for

example, is high Sanctuary/refuge. Within only very obvious limits, each of the denominations shows wide diversity --the obvious limits being the absence of Southern Baptists in the low Evangelism and Sanctuary/refuge groups.

It appears that Wuthnow's thesis regarding the decline of denominationalism is neither clearly proven or disproven by the present results. These results do show, however, that at the present time denominations are by no means devoid of quite unique characteristics that set them apart from others. But the results also show that within virtually all of the groups there is great diversity in opinions about what constitutes the effective ministry. Any particular denominational label might harbor individuals whose particular outlook could be taken as more characteristic of some other denomination.

So based on the present results, the answer to the question about denominational distinctions will have to be something like 'yes and no'. Certainly the distinctions on our measures were not found to be great within that one central cluster of the five Protestant and Roman Catholic groups. But the approaches to ministry that were revealed on the part of Reform Judaism and the Southern Baptists were such that it is difficult to imagine that any amount of 'decline of denominationalism' could ever cause these groups to be confused for one another. It is clear that Reform Judaism is a fundamentally different approach to the profession, which at times made it difficult to structure the continuums that would encompass the diversity that exists between this and the other groups. The Southern Baptists, on the other hand, while similar to other groups in their Christian and Protestant orientation, are set quite apart from the others by their extreme positions on evangelism, and their view of the church as a sanctuary and refuge. From the dimensions we explored in this study, these characteristics alone virtually define the denomination.

APPENDIX ONE: DETAILS OF THE INSTRUMENT DEVELOPMENT AND SURVEY PROCEDURE

A. SELECTING THE SURVEY TOPICS

Here we present a detailed description and rationale for each section of the survey instrument: IMPORTANCE OF ISSUES, VARIETIES OF EFFECTIVE MINISTRY, MINISTERIAL FUNCTIONS, MOTIVATION, QUESTIONS ABOUT THE FUTURE, and BIOGRAPHIC INFORMATION.

IMPORTANCE OF ISSUES

This is a list of ten topics of concern for society and church, e.g., "world hunger and poverty." The respondent is asked to give a rating of each issue on a five point scale from 'of no importance' to 'extremely important'. The topics were selected so that they could be classified and scored by broad subject matter, such as "church-related issues" or "modern world events".

Rationale: This list of topics evolved during the project team's workshops and discussions with practitioners of various faiths in the early stages of the project. This section was intended to enable a profile of variations in what is regarded as the proper concern of the effective ministry. This is one of the sections that is designed to be applicable to other groups besides the parish ministry, and could be used, for example, in a survey of the non-parish ministry, or the general public.

VARIETIES OF EFFECTIVE MINISTRY.

This is a 23-item list of position statements, reflecting a variety of religious activities and attitudes, each beginning with the stem: "In my opinion, an effective ministry should__". An example of an item is "--promote social change through organized, collective influence". The respondent is asked to rate each one on a five-point scale of importance.

Rationale: These statements were designed to reveal the differences that exist among modern American religious practitioners on their interpretation of effectiveness. In addition to analysis of responses to individual items, the items yield scores on four more general dimensions of religious activity, the dimensions that were developed as part of a study of congregations, Varieties of Religious Presence (Roozen, Carroll, & McKinney, 1984).

The material in this section of the survey, when collected across groups, permits study of the differences between, and particularly within, those groups. Those differences and similarities can be analyzed in relation to the perceptions of effectiveness being recorded in other sections of the survey.

It should be noted that these particular items, although based on the cited research, were adapted for the first time for this study. As a test of the

functioning of the items themselves, the data permitted a post-hoc factor-analytic study of the results, and a statistical verification of the hypothesized dimensions.

MINISTERIAL FUNCTIONS

This is a rating of 12 ministerial functions on a five-point importance scale. Examples are "preaching", and "pastoral counseling".

Rationale: This list is identical to the one used in the recent Alban Institute study by Hoge, Carroll, and Scheets, Patterns of Parish Leadership (1989). Our results on the importance ratings can be compared to theirs, and will reveal differences among and between denominations.

MOTIVATION

A list of 12 possible reasons for entering the ministry; the respondent is asked to rate their importance to his or her decision.

Rationale: This same list is currently being used in an extensive survey of United Methodist clergy (also funded by Lilly). Comparison of the reasons across denominations should be informative. In addition, it should be informative to contrast these results with the varying views of effectiveness found in other parts of the survey.

QUESTIONS ABOUT THE FUTURE

A variety of single questions on important subjects, tailored to be appropriate for the target respondents.

Rationale: This was intended to be flexible and depend upon the expected respondents. Some questions are the same across all of the groups in the survey, for example, on the future of the ministry. Others are specific to the denomination. A study of the contrasts and variety of these opinions should provide additional appreciation and understanding of the nature of the ministry.

BIOGRAPHIC INFORMATION

This part of the survey contains the criteria upon which the data analyses are to be made --denomination, training, age, etc.

Rationale: As with other parts of this survey, the biographic information that is collected is to be tailored to the particular group of respondents.

B. SELECTING THE DENOMINATIONS TO INCLUDE IN THE STUDY

Not all mainline denominations can be included in the study; some selection was necessary. The final selection process was a combination of considerations, including size of membership, representation of variation in practice, and -not least- the existence of personal contacts in strategic positions within the denominations.

Our final list of participants was eight in number: American Baptist, Episcopalian, Reform Judaism, Lutheran (ELCA), United Methodist, Roman Catholic, Southern Baptist, and Presbyterian (USA).

Our request to each of these groups was for them to provide us with a list of their "practicing parish ministers", or a list that was as nearly representative of that group as possible.

Our goal was to include a representative sample of at least 200 respondents from each denomination.

Through a process described elsewhere (II-E), the survey forms were edited in language and content to be more suitable for the particular denomination. Once selected, the survey forms were pilot-tested within a small group (about ten) of representatives of each denomination.

The various denominations supplied rosters of their practitioners that varied in size and quality of the information, for example, the recency of the latest updating of the list. Initially 300 names were selected from the lists, using spaced sampling.

Included with the survey form when possible was a cover letter announcing the purpose of the survey. When possible this was written by an official of the denomination, encouraging the recipient to participate.

C. USE OF GALLUP AND PHONES: THE TECHNIQUE OF MAILING-THEN-TELEPHONING.

The response rate from a "mail-out, mail-back" survey is often around 30%. In order to increase this rate as much as possible, a different methodology was adopted, involving telephoning the recipient after an interval of a few days following the mailing.

The survey form included the following statement on the inside cover:

> PLEASE DO NOT RETURN THIS SURVEY BY MAIL. <u>You will be contacted by telephone, by the Gallup Organization, in approximately one week after you receive this survey form.</u> The interviewer from Gallup will ask you to read off the answers from your completed questionnaire. Please answer all of the questions before you are telephoned.

Also included was the following statement:

> Your individual response will be kept confidential. And of course your participation is completely voluntary. If you do not care to participate, simply inform the interviewer when you are called.

The initial sample selection was 300 names in size, with the goal of 200 respondents from each denomination.

When the telephone numbers were not supplied by the denomination, the Gallup Organization employed a professional directory service to research the numbers. Once a contact number was obtained, the telephone interviewers employed a policy of five attempts and/or call-backs for each potential respondent, after which the attempt was abandoned and another name selected.

An important fact is that direct refusals to participate in the survey were very few; the largest hindrance to responding was the incomplete and out of date addresses and telephone numbers that were available. Several recipients within each denomination who were not contacted either mailed back their completed survey, or voluntarily telephoned with the proper information on where they could be reached.

Thus, although response rates are frequently used as a rough indication of the representativeness of the responses, these results are in fact more of an indication of the currency of the mailing and phone lists that were provided, or an index of the mobility of the would-be recipients.

The poorest showing, the 36% obtained from the Roman Catholic group, seems to be because priests are difficult to reach by phone. Evidently the multiple roles that many of the priests are currently being required to fill has increased their mobility. As a result they are difficult to contact. Similarly for the Southern Baptist group, the low contact rate can be attributed to the fact that many of the smaller congregations have no permanent daytime office in operation. We did not encounter these problems with other denominations. There is good reason to believe that the respondents to this survey, while not approaching complete randomness in selection, are in fact 'reasonably representative' and satisfactory for the purposes of this study.

D. DENOMINATIONS INCLUDED IN THE STUDY AND RESPONSE RATE

Following are the groups that were included in the study, with their sample size and the response rate for each. We were able to obtain groups from six Protestant denominations, plus groups from Roman Catholicism and Reform Judaism, for a total of eight.
(For a discussion of the particular order of presentation of these groups in the tables and graphs, see the Methodological note, following).

Study Participants

PROTESTANT	response rate	number in study
Episcopal	66%	203
Presbyterian(USA)	70%	217
Lutheran(ELCA)	69%	232
United Methodist	66%	201
American Baptist	67%	222
Southern Baptist	50%	201
CATHOLIC		
Roman Catholic	36%	198
JEWISH		
Reform Judaism	69%*	220

*The Reform Judaism group was encouraged to mail back their responses, using telephone contact as encouragement, rather than collecting the responses by phone.

E. METHODOLOGICAL NOTES:

NOTE 1. Varieties of Language--Problems encountered with applying the 'same' survey to all denominations.

Our interest was in comparing the responses of a wide variety of ministers, so the plan was to apply exactly the same list to all respondents -- apply the same stimulus universally, thus enabling us to attribute any differences in response, the dependent variable, to differences in the independent variable, namely denominational membership.

However, we soon discovered that in the present context there are problems with this sort of thinking. The "same" stimulus, it seems, is not the same after all, depending upon who is doing the responding. Particular words, while unchanged in their objective form, when used in the context of one denomination, have one meaning, and other meanings in other contexts.

This is particularly important here, where our intent is to capture the opinions and attitudes of a variety of respondents. If the language of our inquiry reveals us to be ignorant of, or insensitive to topics of a fundamental nature for the respondent, that respondent is likely to treat the inquiry superficially, or perhaps reject it altogether.

For example, here are some of the changes we were advised to make by our reviewers from the various denominations:

--The word "liturgy" is used by Roman Catholics as well as other denominations, but United Methodists do not, and would find the appearance of that term in a survey objectionable. Thus instead of "Planning or leading the Sunday liturgy or service" as one of the items in the Ministerial Functions section of the survey, we were advised to change it to "Planning or leading the Sunday service."

--What turned out to be a major change concerned the word "parish". While that word is common and well understood in Roman Catholic and Episcopalian denominations, the word is used rarely by some of the other denominations, and on the advice of several reviewers was dropped in order to make the form more generic in nature. An item that was originally "Parish visiting" became "Visitation"; "Parish Administration" became "Church administration", "Parish evangelization" became just "Evangelism", and "Long-range parish planning" became just "Long-range planning". Nevertheless, the term "parish ministry" is acceptable to all groups as a term to describe a type of ministry involving the leadership of a congregation, as distinct from "campus ministry" or "street ministry", for example.

--While for respondents from most denominations, it is appropriate to ask for "Assignment", for Southern Baptists the term is "Position".

Converting the form to make it appropriate for the Rabbis of Reform Judaism was even more interesting:

--Some of the needed changes were obvious; "Sunday service" was not appropriate, and references to a "church," as in "growing numbers of 'unchurched Americans' was not. However, the word "liturgy," while not appropriate for Methodists, could be re-inserted.

--While all of the other organizations that are participating in this study are "denominations," Reform Judaism is not a denomination: Orthodox, Conservative and Reform Judaism are "movements".

--Even the word "ministry", as in "Lilly Ministry Project" was eventually excised from the survey form, after some vacillation. Some of the Rabbis that reviewed our early drafts hesitated when encountering the term, then said "I guess I have no problem with that"; after several such independent reactions, the word was dropped from the Reform Judaism version. In most cases the word "clergy" could be substituted.

--Sometimes the distinctions went beyond just individual words.
Again within the Ministerial functions section, the generic form of the survey had the item "Visitation" and "Hospital/shut-in visiting". However, our reviewers stated that, within Reform Judaism, the only sort of "Visitation" that is practiced is "Hospital/shut-in visiting", and so the two items, distinctly different to other denominations, are redundant. The "Visitation" item was dropped. Again, since evangelism outside Judaism is not a practice, the item "Evangelism" became "Contacting non-practicing Jews".

Ultimately, since all of the nuances of the language were impossible to accommodate in all cases, we felt it necessary in the interest of maintaining comparability in some crucial respects, to ask the forbearance of the respondent. We inserted the following phrase on the introductory page: "This survey is being mailed to approximately 3000 members of the clergy of all faiths. Some questions may not fully reflect your religious tradition. Others may not be germane to your current position. But we ask that you answer as many of the questions as you can." In addition, we made the changes described above, and others, to accommodate the different respondent groups.

Now the dilemma that presents itself is, which of the forms are the "same" stimulus, the revised or the unrevised? Are we asking the same questions, even though the words are different? Or should we adhere to the principle of objective identity of the stimulus material, even though we are aware of meaning changes from setting to setting? Or is there perhaps no solution to the problem in any case? Perhaps the best position is to acknowledge the lack of the desired identity of either form; the revised forms that we have employed are attempts to more closely approximate conceptual identity, but are only approximations.

<u>NOTE 2. Selecting a standard order of presentation for the results by denomination.</u>

Unless specifically noted, throughout this report the denominational results will be presented in the same order. This is done to make interpretation of the tables and graphs easier for the reader. The selection of which particular pattern to use was the subject of some discussion and

experimentation.

We were seeking a scheme or spectrum that would carry some information and meaning in itself, so that cross-denominational trends could be spotted quickly. For example, one possibility was grouping them by the distinctions found in the "Handbook of Denominations" in an essay titled "Making Sense of Bewilderment" by Samuel S. Hill (1985).

The schema is in the form of a spectrum, with the various denominations distributed along it, distinct but overlapping.

At one end is the Liturgical cluster, which is traditionalist, and regards worship as the central act of life. Examples of Liturgical denominations are Roman Catholic, Eastern Orthodox, and Episcopalian. Coming next is a group Hill calls Word and Sacrament -"still somewhat traditionalist yet also Protestant", typified by Presbyterian and Lutheran denominations. Next comes the Experiential group, in which members share the "exaltation of the Bible, are vigorously Protestant," and emphasize personal experience. The Methodist, Congregational, and Baptist denominations belong here. Finally, there is the fourth and "most radical" group, the Sectarian, which is a cluster of many relatively small groups, having little to do with one another, but sharing "devout commitment to perfect revelation, whether in the Bible or through overpowering experience of the Holy Spirit, or both".

At one end of this spectrum the minister is often called "Priest", and at the other end, most often called "Preacher"; the duties differ greatly, from administration over the liturgy by the priest, to the preacher's function of leadership in testimony and inspiration.

That schema had appeal because of its implications for the functioning of the ministers within each category, and correlates of those distinctions would be revealed in the tables, and particularly the graphs. However, after considerable discussion and a number of trial presentations, a different typology of the denominations was found to be more useful. It is the one offered by Roof and McKinney (1987, p.78) and is based on the liberal-conservative distinctions, in particular as a way of ordering the Protestant denominations into liberal, moderate and conservative groups. Arranging the eight groups participating in our study in accordance with that scheme, we have the following order, which will be used in the presentation of most of the tables and graphs.

LIBERAL PROTESTANT
- Episcopalian
- Presbyterian

MODERATE PROTESTANT
- Lutheran
- Methodist
- American Baptist

CONSERVATIVE PROTESTANT
- Southern Baptist

CATHOLIC
- Roman Catholic

JEWISH
- Reform Judaism.

APPENDIX TWO: IDENTIFICATION OF THE TEN DIMENSIONS AND DEVELOPMENT OF THE DESCRIPTIVE SCALES FOR EACH.

INTRODUCTION

This section describes in some detail the procedures used to analyze the responses to sixty-three survey items from four separate sections of the survey, into ten summarizing scores or scales.

As described in an earlier section, the particular items in the survey form were from a variety of sources, with the overall aim of permitting documentation of the variations within the subject denominations. In order to do this, survey sections were developed having to do with Definitions of Effective Ministry, Importance of Issues, Ministerial Functions, and Motivation for Entering the Clergy.

In the interests of parsimony in description, each section of the survey was subjected to a factor analysis, whenever it was appropriate to do so. The goal was to identify a small set of dimensions within each of the sections that would describe the results, or very nearly so.

The steps we undertook reflect recent developments in the availability and cost of statistical analysis. Whenever an additional analysis appeared to offer a slight possibility of adding some understanding, it was undertaken. Where in the past just a single comprehensive statistical analysis might have been made to suffice for the study of the results, in the present case we performed many rather than one; some of the analyses proved useful, many did not.

In particular, the process used to decide upon the nature and number of the ten scales described here used a judgmental summary of the results of multiple factor analyses of the same data. The total group, as well as the denominational groupings were used in the analyses, in order to see if the structure changed. Further, several analyses were often performed, using different criteria for factor extraction and rotation. (Primarily, the factor analytic technique used was principal components analysis and varimax rotation (Norusis, 1988)).

While the results of these numerous analyses have proven to be informative -- and as a result of the thoroughness, persuasive-- for the purposes of the present study they do present one difficulty; this has to do with the reporting of the steps of the process. The multiple and detailed analyses that were used for each decision are simply too numerous and lengthy to report here, and in any case, since the final decisions about the scales were primarily judgmental, if not subjective, none of the individual statistical analyses alone contributed greatly to the process. As a result, in the sections that follow the numerous analyses are alluded to but not documented in detail. Only the results of the judgments made about these analyses are reported, in the form of a description of the final version of the developed scale.

In any case, ultimately these scales may best be justified on the basis of how well they increase our understanding of the profession of ministry, rather than on their statistical characteristics.

A. DEVELOPING THE THREE DIMENSIONS OF "DEFINITIONS OF EFFECTIVE MINISTRY"

It will be recalled that the 'effective ministry' section was based on the findings of the study by Roozen, McKinney and Carroll, Varieties of Religious Presence (1984). In that study the authors developed four "mission orientations" to describe the underlying patterns they found. Those authors state that they were influenced, in turn, by "insights of H. Richard Niebuhr, Avery Dulles, church-sect theorists, and others." (p83). Further, "Strong support for each of our mission orientations can be found in the Judeo-Christian biblical and theological tradition" (p88). The four orientations were named Civic, Activist, Sanctuary, and Evangelistic.

Using their descriptions of these orientations, and the phrasing from many of their own items, our project staff developed a group of responses to the sentence "In my opinion, an effective ministry should...", with each of the 23 responses completing the sentence with a different possible definition of effectiveness. For example, the first item reads "In my opinion, an effective ministry should...address the unjust structures of the modern world". The respondent was asked to rate the item on a five-point scale from (1) "Of no importance" to (5) "Extremely important".

Analyzing the present results. For the present analysis, the responses to the 23 items were used to create, for each respondent, the four scores that had been developed to conform to the four mission orientations (Roozen et al, 1984). Then, using the total data pool of 1693 cases over all denominations, the four scores were correlated, with the following results:

Table XXX FOUR EFFECTIVENESS SCORES
intercorrelations

	EVANG	ACTIVM	SANCT	CIVIC
EVANGELISTIC		-.08	.38	.52
ACTIVISM	-.08		.29	-.18
SANCTUARY	.38	.29		.43
CIVIC	.52	-.18	.43	

These results indicate that, while the four hypothesized dimensions were in fact replicated in the present data to a certain degree, a more parsimonious description of the results might be available. This was indicated by the relatively high correlations between the Civic and Evangelism scales (.38), the Civic and Sanctuary scales (.43), and the Sanctuary and Evangelism scales (.52). A three-factor solution was accomplished by merging two of the original four dimensions, those of "Civic" and "Sanctuary". The previous investigators had grouped these same two into a second-level construct which they named

"Membership-oriented"; in the present analysis, it appeared that the best description of the results was obtained by using this as a first-level construct along with the remaining "Evangelist" and "Activist" scales. To explore the relationship of these three factors and the original four, they were correlated, with the following results. Table X illustrates the relationship found between these three new variables and the original four scores.

Table XXX EFFECTIVENESS DIMENSIONS:
CORRELATIONS OF THREE FACTOR SCORES
WITH ORIGINAL FOUR SCORES

	FACTOR I	FACTOR II	FACTOR III
EVANGELISTIC	.03	.36	.87
SANCTUARY	-.14	.84	.30
CIVIC	.43	.64	.22
ACTIVIST	.97	-.04	-.10

Clearly Factor I is the same Activist scale of the original four, correlating .97; and Factor III represents the original Evangelistic scale, correlating .87. The second factor shows strong correlations with both Sanctuary and Civic, although somewhat stronger with Sanctuary; we decided to merge these two original scales into one. Rather than naming it 'Membership-oriented', however, the title 'Sanctuary/refuge' seemed more appropriate, judging from the items comprising it (see below).

Constructing whole-item scales for the three dimensions. Since the factor scores have been created by the factor analytic process, they used all of the items for all of the factors, partially weighting particular items when called for. Thus, the factor scores are a complex combination of partial weightings of all of the 23 items, and in addition employed some negative loadings. Since such scales would be impractical for any additional applications, such as additional research on these constructs in other settings, an attempt was made to represent these same dimensions by creating scales that use only full-credit item responses. The procedure employed was one of selecting from a subset of those items with the highest loadings on each dimension, and completing several iterations and combinations to find the optimal number of items to maximize the reliability of the scale; an additional criterion was that any particular item could be assigned to only one of the three scales.

This process resulted in the following groups of items to represent each of the dimensions, with their indicated reliabilities (coefficient Alpha). A review of the specific items listed below will provide the best understanding of the nature of these three dimensions.

THE THREE DIMENSIONS OF EFFECTIVENESS IN MINISTRY: EVANGELISM, ACTIVISM, AND SANCTUARY/REFUGE.

Presented here are the completions of the common stem "In my opinion, an effective ministry should..."

EVANGELISM (5 items, reliability = .59)

Item 6 "...help people resist experimenting with the new 'pleasures' and 'lifestyles' that are prominent in secular society."

Item 8 "...maintain an active, organized evangelism program directed to the unchurched, inviting their participation."

Item 9 "...actively reach out to members of other religious groups, inviting their participation."

Item 12 "...encourage persons to share their faith with friends, neighbors, and strangers."

Item 15 "... help people to understand that they are agents of God's hope, responsible for actualizing the good and the humane."

ACTIVISM (8 items, reliability = .87)

Item 1 "...address the unjust structures of the modern world."

Item 3 "...cooperate with other denominations and faith groups."

Item 5 "...promote social change through organized, collective influence."

Item 10 "...endorse speaking out on controversial social, political, and economic matters."

Item 13 "...provide financial support to political or social action groups and organizations."

Item 18 "...get the congregation corporately involved in social and political activities."

Item 19 "...organize social action groups for social or political ends."

Item 22 "...encourage individuals to become involved in social and political issues."

SANCTUARY/REFUGE (7 items, reliability = .74)

Item 2 "...regard religion as an earthly refuge from the trials and tribulations of daily life."

Item 4 "...help people accept their condition in life."

Item 11 "...prepare persons for the world to come."

Item 14 "...maintain a distance from governmental affairs."

Item 16 "...foster a sense of patriotism in others."

Item 20 "...protect persons from the false teachings of other churches and religious groups."

Item 23 "...encourage persons to adhere faithfully to civil laws."

It happens that the newly-derived Evangelism scale, developed through factor analysis, conformed exactly to the original scale of the items developed from Roozen, McKinney and Carroll. It follows that, since the original scale correlated .87 with the corresponding factor, so does the new scale.

The new Activism scale was developed by dropping one of the original items (item 21) and adding one that had been included in the original Civic scale (item 3). Thus altered, the new Activism scale correlated .98 with the appropriate factor, and .98 with the original Activist scale.

The Sanctuary/refuge scale, using five of the original Sanctuary items and two of the Civic items, correlated .93 with the corresponding factor. It correlated .95 and .61, respectively, with the original Sanctuary and Civic scales.

In the analyses that follow, then, these three factorially derived scales, composed of the items listed above, will be used in describing the results of the responses to the Varieties section of the survey: Evangelism, Activism, and a new construct, best called 'Sanctuary/refuge', a combination of two of the previous study's scales.

B. DEVELOPING THE TWO DIMENSIONS OF "IMPORTANT ISSUES"

As we described earlier, the Important Issues section was included to determine the variety of outlooks that exist within the ministry, on a selected group of topics. The respondents were to rate each of the fourteen Issues on importance. The list had been developed primarily through a process of review and revision by a small number of members of the participating denominations. We had been careful to include several broad categories of issues, for the purpose of relating these positions to those revealed in the other sections of the survey.

We included in the list two large groupings, one that might be titled "Worldly Issues", the other "Church-oriented Issues." In final form, the Worldly Issues group is similar to Marty's "Public Protestantism" conception, which is concerned with "life in this world and the well-being of society" (Roof & McKinney, 1987, p.79). The other grouping, Church-oriented issues, was derived empirically, so to speak, as our quest for 'important issues' developed a category of topics that were distinctive in their orientation towards the church as an entity in itself.

The respondents were to rate each one on a five-point scale of Importance. In this as in the other rating scales, the respondents rated each item independently, so it was not necessary to rate some low in order to rate others high.

For the analysis of the results, the first step was to examine the viability of these two groupings. The original list of Worldly Issues were the following nine:

World hunger and poverty
Abortion
Nuclear disarmament
The AIDS Epidemic
Women's Issues
Racism
Environmental concerns
Crime in the streets
Drug abuse

The original Church-oriented Issues were the following five:

Declining moral standards in public life
Growing number of "unchurched" Americans
The influence of secular humanism
Personal spiritual growth
Quality of persons entering the ministry

Following is a description of the results of a factor-analysis approach to verifying these groupings. Seven of the denominations were involved; because of the dissimilar nature of the list administered to Reform Rabbis, a separate

analysis was performed on that group of respondents, and is reported below.

Analyzing the present results. An analysis procedure similar to the one used on the Effectiveness dimensions was used here; that is, using the seven denominations to arrive at what appeared to be a satisfactory solution, and then verifying the results with a similar analysis on each of the individual denominations. As a result of these analyses, including consideration of maximizing and maintaining the reliability of the scales, the two hypothesized dimensions were generally validated, but with the following alterations:

On the 'world-oriented' scale, three of the original items were dropped. The 'abortion' issue, while clearly a world-oriented issue in the general analysis, proved to perform differently within some denominations, in particular the Roman Catholic, but also the Southern Baptist denomination. Further, two additional items tended to load together, but differently within different denominations. These were the two that appeared to be more 'inner-city' oriented, and thus perhaps not judged to be as relevant or important to some of the respondents, depending upon their location. The items were 'crime in the streets' and 'drug abuse'.

The fourth item that was dropped had been expected to load on the church-oriented dimension, but in fact tended to separate itself from others on that scale. This was the 'personal spiritual growth' item. On reflection, this uniqueness seemed to make sense, and the item was dropped from the scale.

These four items were dropped, then, to create two scales, as follows: they will be used as two of the major descriptors in the comparisons among denominations that follow (not the Reform Rabbis). With the four items dropped, the loadings for the two-factor solution, varimax rotation, are as follows:

WORLD-ORIENTED ISSUES six items,reliability = .82

.77 Nuclear disarmament
.75 Racism
.74 Women's issues
.73 World hunger and poverty
.72 Environmental concerns
.64 The AIDS epidemic

CHURCH-ORIENTED ISSUES four items,reliability =.70

.79 Declining moral standards in public life
.78 The influence of secular humanism
.75 Growing number of "unchurched" Americans
.58 Quality of persons entering the ministry

Treatment of the issues list for the reform rabbis. As a result of the extensive review process noted earlier, which was aimed at making the survey

appropriate for each denomination, the form of the Issues list that was used with the Reform Rabbis was altered radically. Although some items remained unchanged, a number of specific items were not appropriate e.g., 'Growing numbers of unchurched Americans'. Further, other items were added to the list: 'Helping oppressed Jews around the world', so that it was not feasible to analyze them as part of the larger group. Those items that were <u>not changed</u> were the following:

World hunger and poverty
Declining moral standards in public life
Abortion
Nuclear disarmament
Personal spiritual growth
The AIDS epidemic
Women's issues
Crime in the streets
Drug abuse

The items that were <u>modified</u> were as follows:

The growing number of religiously 'unaffiliated'
Quality of persons entering the Rabbinate

The following new items were <u>added</u> to this form of the survey:

Helping oppressed Jews around the world
Arab-Israeli conflict
Divisions within Jewry
Anti-Semitism

The responses to this revised list were subjected to factor analysis. A two-factor solution seemed appropriate that in fact was similar to the one developed for the other groups. Using the standard of a minimum loading of .50 on one or the other, the two factors look like this:

Factor 1 (six items)

.67 The growing numbers of religiously 'unaffiliated'
.64 Anti-Semitism
.64 Declining moral standards in public life
.58 Quality of persons entering the Rabbinate
.55 Helping oppressed Jews around the world
.52 Divisions within Jewry

Factor 2 (six items)

.69 Abortion
.68 The AIDS epidemic
.66 Nuclear disarmament
.66 World hunger and poverty
.63 Women's issues

.51 Drug abuse

Three items were dropped: 'Personal spiritual growth' 'Crime in the streets', and 'Arab-Israeli conflict'.
The first factor is clearly the Reform Judaic version of the Church-oriented factor in the other groups, and the second factor looks very much like the World-oriented factor. These two groups of items, then, were used to create two "Importance of Issues" scores for this group.

C. DEVELOPING THE TWO DIMENSIONS OF "MINISTERIAL FUNCTIONS"

In any study of the diversity within a profession an important consideration is the nature and range of activities that are practiced by the incumbents, and the variations that occur across that profession. In this survey, the present section was intended to permit the exploration of such differences. This consisted of a twelve-item list of functions, each of which the respondent had rated on the five-point Importance scale. This particular list was based on the list used by Hoge, Carroll and Scheets in their study "Patterns of Parish Leadership"(1989). For the present study, the original list had been subjected to review by each of the participating denominational representatives, and several modifications had been found to be advisable. While the original version was found to be acceptable to the Catholic reviewers, several modifications were suggested by some of the reviewers from Protestant and Reform Jewish groups. Following is the list, showing for each item : 1. the original (and Catholic) form, 2. the Protestant form, and 3. the Reform Judaism form. The changes that were made on the basis of these reviews reveal some interesting differences:

1.ORIGINAL: Preaching
PROTESTANT: Preaching
REF JUDAISM: Preaching

2.ORIGINAL: Planning or leading the Sunday Liturgy or worship
PROTESTANT: Planning or leading the Sunday worship
REF JUDAISM: Planning or leading the liturgy or worship

3.ORIGINAL: Parish visiting
PROTESTANT: Visitation
REF JUDAISM: (dropped)

4.ORIGINAL: Pastoral counseling
PROTESTANT: Pastoral counseling
REF JUDAISM: Pastoral counseling

5.ORIGINAL: Directing religious education
PROTESTANT: Directing religious education
REF JUDAISM: Directing, or responsible for, religious education

6.ORIGINAL: Directing social service ministries
PROTESTANT: Directing social service ministries
REF JUDAISM: (dropped)

7.ORIGINAL: Hospital/shut-in visiting
PROTESTANT: Hospital/shut-in visiting
REF JUDAISM: Hospital/shut-in visiting

8.ORIGINAL: Parish administration
PROTESTANT: Church administration
REF JUDAISM: Administration of congregational affairs

9.ORIGINAL: Deepening parishioners' spiritual lives
PROTESTANT: Deepening parishioners' spiritual lives
REF JUDAISM: Deepening congregants' spiritual lives

10.ORIGINAL: Parish evangelization
PROTESTANT: Evangelism
REF JUDAISM: Contacting non-practicing Jews

11.ORIGINAL: Long-range parish planning
PROTESTANT: Long-range planning
REF JUDAISM: Long range congregational planning

12.ORIGINAL: Leadership in the neighborhood or community
PROTESTANT: Leadership in the neighborhood or community
REF JUDAISM: Leadership in the neighborhood or community

ADDED TO THE REFORM JUDAISM FORM:

Fundraising work,
Mastering Jewish texts,
Living according to Jewish law,
Social action,
Involvement in interfaith efforts

Analyzing the present results. As with the Issues section of the survey form, the modifications that were made to the Reform Judaism version were such that it was judged best to analyze those results separately, and those results are reported separately below.

The results from the remaining seven groups were subjected to factor analysis. The results showed differing structures to exist within the denominations, and some compromise was needed to arrive at a single set of dimensions that was representative across groups. After consideration of this and a variety of other matters to be described, two scales were developed for use in the broader description of the denominations. The first was that group of functions that are uniquely identified with the ministry, planning and conducting the worship; the second function was pastoral counseling. Other

functions, of course, are contained in the functions of the typical clergy, but these two scales were the ones that appeared to generalize across denominations.

Preaching or Planning the Worship. Even though by the typical criterion used to identify dimensions within a factor structure, this would not qualify, the centrality of this function for the profession dictated its designation. Across the several analyses, two items "Preaching" and "Planning or leading the Sunday worship" tended to load on a small factor together, although often accounting for only a small amount of the variance of the factor solution. This might be explained by the almost universal endorsement of these activities as part of the respondents' lives, thus reducing the statistical variance available. In spite of the small variance, however, because of the obvious centrality of this function this dimension was included as one of the two scores to be derived from this section.

Pastoral counseling/visitation/shut-in. This grouping changed somewhat from one denomination to another, but always tended to account for a sizable amount of the variance. The central theme appeared to be one of personal contact with the congregants in one form or another. It was sufficiently distinct in enough of the analyses of individual denominations, as well as the across-denomination solution, that it was judged to be an appropriate addition to the list of basic descriptors.

It should be noted here that a possible third factor was considered, but eventually not included. The primary reason was the complexity of the solutions across denominations. The functions involved in this potential third dimension of ministerial functions were those having to do with leadership, such as directing religious education, directing social service ministries, church administration, long-range planning, and community leadership. In some solutions these functions grouped together, in others they loaded with the pastoral counseling and visitation factor. While this complex third factor might be usefully explored in a separate investigation, just the two function dimensions described above will be included in the overall descriptions. To summarize, they will be represented by the average of just two, and three, items respectively, as follows:

PREACHING/PLANNING WORSHIP

Preaching
Planning or leading the Sunday worship

PASTORAL COUNSELING/VISITATION/SHUT-IN

Visitation
Pastoral Counseling
Hospital/shut-in visiting

Analysis of the reform rabbis' responses. The same two factors appeared clearly in the analysis of the Reform Judaism responses, with the caveat that the "visitation" item, which had been dropped from the Reform Judaism version,

of course was not involved. These two scales will be used in this group with that item not included.

Again it should be noted that the solution for this group also suggested the existence of the same third factor that appeared in mixed form in the other denominations. The first and largest factor in this group consisted primarily of three items: Involvement in interfaith efforts, Leadership in neighborhood or community, and Social action. Since two of these items were unique to the Reform Judaism version of the survey, direct comparison was not feasible; these results suggest, however, the existence of the dimension here as well.

Finally, in the descriptive analyses that follow it must be kept in mind that the two dimensions that were developed from the Functions section of the survey are not comprehensive, but only descriptive of part of the variety that was found among the denominations.

D. DEVELOPING THE THREE DIMENSIONS OF "MOTIVATION FOR ENTERING THE MINISTRY"

For this section, no underlying dimensions had been hypothesized to guide the selection of items. The list we used was developed rather informally, and included a number of low-incidence items that had very little variance and would not factor well. For example, 'A major traumatic event (death, divorce)' might in some cases be the motivation for entering the ministry, but only very infrequently. For the purposes of deriving some generalizable scores similar to those from other sections of the survey, therefore, we selected a subset of the list to examine more closely.

We used a criterion of selecting items with the highest mean ratings -- arbitrarily, any with a mean of 3.0 or more on the importance scale, or, in the interest of documenting the diversity that could be found, those which showed the larger discrepancies across denominations.

This resulted in the selection of seven of the twelve items for further examination. The lead question was, "How important were each of the following in motivating you to choose the ministry?", and were rated on the five point Importance scale. The seven items selected for further analysis were:

Felt a call from God
Encouragement from a religious leader or teacher
Promise of spiritual fulfillment
Saw it as an opportunity for study and growth
Saw it as a way of addressing some of the wrongs in our world
Wanted to share the Gospel with people
Influenced by life in the congregation

Only one item, number 9, 'Sharing the gospel', had not been included in the form distributed to Reform Rabbis.

Those that were dropped from further analysis were:

Encouragement from a spouse or family member
Encouragement by friends
Counseling or psychotherapy
A major traumatic event (death, divorce)
Old job lost meaning and a change seemed in order

Factor analyses revealed a dominant three-way grouping of the items, whether the analysis was performed on all of the available individual cases, or whether the analysis was completed within each denomination.

The typical first factor consisted of three items, as follows, and seems to be unified by a sense of the ministry as a means or medium through which to accomplish something desirable, both personal or more generally, and thus might be titled a "Medium/opportunity" factor:

Promise of spiritual fulfillment
Saw it as an opportunity for study and growth
Saw it as a way of addressing some of the wrongs in our world

A second factor was comprised of two items, and might be called a motivation that is based on a Calling, or is Spiritual in focus:

Felt a call from God
Wanted to share the Gospel with people.

The third was comprised of two items showing that the motivation came from a role model or mentoring, or generally 'interpersonal' experiences:

Encouragement from a religious leader or teacher
Influenced by life in the congregation.

There were, however, some rather significant exceptions to this neat pattern, in three of the eight groups: the Rabbis, the Roman Catholics, and in the Southern Baptists. Each of the exceptions were dramatic in their own way and require discussion. For the Southern Baptists, just two factors were sufficient, one of them 'Felt a call from God', and the other one, everything else.

The Roman Catholics also isolated the 'Felt a call from God' item, but divided the remaining items into the 'mentoring/interpersonal' and 'medium/opportunity' factors similar to the other denominations. The item 'wanted to share the Gospel with people' loaded on this latter factor for the Roman Catholics.

The Rabbis, with just six items, broke into a different two-factor solution that illustrated a fundamentally different approach to their profession. Factor one merges two 'medium-opportunity' items with a spiritual item:

Promise of spiritual fulfillment
Felt a call from God
Saw it as an opportunity for study and growth

Factor Two was as follows, which when contrasted with the first factor, appears to be community related, or interpersonal in nature:

Influenced by life in the congregation
Encouragement from a religious leader or teacher
Saw it as a way of addressing some of the wrongs in our world

Contrasting the two factors, they represent the Rabbinate as distinctive within our sampling of professional clergy groups.

Our conclusion was that, with these differing results in mind for the three denominations, it appeared that these three whole-item scores could be used to describe and contrast the specific denominational results for the motivation section:

Medium/Opportunity

Promise of spiritual fulfillment
Saw it as an opportunity for study and growth
Saw it as a way of addressing some wrongs in world

Calling/Spiritual

Felt a call from God
Wanted to share the Gospel with people.

Mentor/Interpersonal Experiences

Encouragement from a religious leader or teacher
Influenced by life in the congregation.

Therefore, these three scores will be used in the analysis of the survey results.

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